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MEMOIR  
OF  
LADY WARWICK;  
ALSO  
HER DIARY.



MEMBER

JAMES H. HARRIS

1881









THE RIGHT HONORABLE  
MARY, COUNTESS DOWAGER OF WARWICK.

*Religious Tract Society 1847.*











MEMOIR  
OF  
LADY WARWICK:

ALSO  
HER DIARY,

FROM A.D. 1666 TO 1672,

NOW FIRST PUBLISHED.

TO WHICH ARE ADDED,  
EXTRACTS FROM HER OTHER WRITINGS.

LONDON:  
THE RELIGIOUS TRACT SOCIETY;

*Instituted 1799.*

DEPOSITORY, 56, PATERNOSTER ROW, AND 65, ST. PAUL'S  
CHURCHYARD.







## CONTENTS.

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|                                                                                                                       | Page |
|-----------------------------------------------------------------------------------------------------------------------|------|
| PREFACE .....                                                                                                         | 7    |
| MEMOIR OF LADY WARWICK .....                                                                                          | 17   |
| DIARY OF LADY WARWICK .....                                                                                           | 71   |
| From July 25, 1666, to December 29, 1666.....                                                                         | 71   |
| From January 2, 1667, to December 27, 1667 .....                                                                      | 96   |
| From January 3, 1668, to December 27, 1668 .....                                                                      | 142  |
| From January 3, 1669, to December 30, 1669 .....                                                                      | 179  |
| From January 4, 1670, to December 30, 1670 .....                                                                      | 194  |
| From January 7, 1671, to December 25, 1671 .....                                                                      | 227  |
| From January 1, 1672, to April 12, 1672 .....                                                                         | 261  |
| Concluding note in the MS. ....                                                                                       | 266  |
| RULES FOR A HOLY LIFE, IN A LETTER WRITTEN TO THE<br>RIGHT HONOURABLE GEORGE, EARL OF BERKELEY .....                  | 271  |
| OCCASIONAL MEDITATIONS UPON SUNDRY SUBJECTS.....                                                                      | 285  |
| Meditation I.—Upon a dam made to stop the water .....                                                                 | 285  |
| II.—Upon the consideration of the different manner of<br>the working of a bee or spider .....                         | 287  |
| III.—Upon feeding the poor at the gate with some<br>broken meat left at a feast .....                                 | 288  |
| IV.—Of my gardener's choosing fine young thriving<br>stocks to graft on, and rejecting old and withered<br>ones ..... | 289  |
| V.—Upon looking out of my window at Chelsea upon<br>the Thames .....                                                  | 292  |



|                                                                                                                                                                               | Page |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| VI.—Upon seeing a fine table-cloth taken off a dusty<br>table.....                                                                                                            | 293  |
| VII.—Upon children playing in the streets, and falling<br>to fight, etc. ....                                                                                                 | 294  |
| VIII.—Upon the lighting of many candles at once .....                                                                                                                         | 296  |
| IX.—Upon the drawing of the window curtains, to pre-<br>vent the sun's putting out the fire .....                                                                             | 297  |
| X.—Upon a person who had great knowledge, and<br>very quick, but unsanctified parts .....                                                                                     | 298  |
| XI.—Upon seeing a silkworm spin .....                                                                                                                                         | 299  |
| XII.—Upon desiring a friend to preserve safe for me<br>some precious things, which were kept for me<br>till I needed them, and then seasonably pro-<br>duced to help me ..... | 302  |
| XIII.—Upon my often waking in the night, and presently<br>falling asleep again .....                                                                                          | 303  |
| PIOUS REFLECTIONS ON SEVERAL SCRIPTURES .....                                                                                                                                 | 307  |
| Reflection I. ....                                                                                                                                                            | 307  |
| II.—Jonah iv. 9. ....                                                                                                                                                         | 308  |
| III.—Mark ix. 5.....                                                                                                                                                          | 309  |
| IV.—John iv. 28.....                                                                                                                                                          | 310  |
| V.—Acts xxiv. 25. ....                                                                                                                                                        | 311  |
| VI.—2 Sam. xii. 5. ....                                                                                                                                                       | 313  |
| VII.—Josh. xxiv. 15. ....                                                                                                                                                     | 313  |
| VIII.—Luke xvi. 25 .....                                                                                                                                                      | 314  |
| IX.—Mark viii. 36. ....                                                                                                                                                       | 316  |
| X.—1 Sam. xxx. 6. ....                                                                                                                                                        | 317  |
| XI.—Gen. xxii. 9, 12. ....                                                                                                                                                    | 318  |
| XII.—Matt. vii. 21. ....                                                                                                                                                      | 319  |



## P R E F A C E.

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THE following work contains a Memoir and various selections from the Diary and other writings of the Right Honourable Mary, Countess of Warwick, who was celebrated alike for her piety and accomplishments. She was born November the 11th,\* in the year 1624, and died April 12th, 1678, aged 53. Her life extended over those years of the eventful seventeenth century, which saw the splendour, the fall, and the restoration of the Stuart dynasty.

Lady Warwick's maiden name was Mary Boyle. She was the daughter of that Mr. Richard Boyle, born 1566, who, from the position of a private gentleman, rose by his merits to be the first, or great Earl of Cork. She had seven brothers and seven sisters, several of whom became illustrious; especially the Honourable Robert Boyle, who attained so much eminence as a Christian philosopher. In our

\* One passage in the Diary seems to imply that her birth-day was November the 8th.



biographical dictionaries, under this noble family name, Boyle, we find many distinguished persons connected with the earldoms of Cork, Orrery, and Burlington.

The description of her father's family—which Dr. Birch has given at the commencement of his biography of her brother, the Honourable Robert Boyle, is deeply interesting, as it shows us how a private gentleman, by his merits, may rise, through rapid but steady gradations, to wealth, nobility, and influence; and how his children may distinguish themselves by their talents and virtues, so as to form aristocratic relationships of the highest class, and to hand down illustrious names and memorials to succeeding times.

The rapid rise, extension, and aggrandizement of the Boyle family, is one of the most interesting and extraordinary occurrences in the history of the British peerage. In one or two generations it was lifted from insignificance, to familiar association with the royal dynasty, and the chief nobility of the nation.

The mother of Lady Warwick was Catherine, only daughter of Sir Geoffrey Fenton, principal secretary of state in Ireland. She was married to Mr. Boyle, July 25, 1603, and obtained this most honourable testimony from her husband:—"I never," said he, "demanded any marriage portion, neither promise of any, it not being in my consideration; yet her father, after her marriage, gave me one thousand pounds in gold with her. But that gift of his daughter unto



me, I must ever thankfully acknowledge as the crown of all my blessings ; for she was a most religious, virtuous, loving, and obedient wife unto me all the days of her life, and the happy mother of all my hopeful children, whom, with their posterity, I beseech God to bless.”\*

Respecting her husband's family, we have the following information in “Collins' Peerage :”—“Richard Rich, a lawyer, was made Lord High Chancellor of England by Edward VI., and advanced to the peerage by the title of Lord Rich. He died 1568. His son Robert, second Lord Rich, died 1581 ; leaving Robert his son, third Lord Rich, who was created Earl of Warwick in 1618. He died 1619. Robert, his eldest son, second Earl of Warwick, makes a figure on the side of Parliament, in the pages of Lord Clarendon. He died 1658. His son Robert, third earl, died 1659, and was succeeded by his brother Charles, fourth earl, (husband of our Lady Warwick). He died 1673, without surviving male issue. Robert, second Earl of Holland, succeeded as fifth Earl of Warwick.”

Of Lady Warwick herself, Collins makes the following remark :—“This lady's excellent virtues and morals are particularly set forth among the lives of sundry eminent persons, written by Samuel Clarke.”

Lady Warwick had only two children, a daughter who died young, and that promising young nobleman, Lord Rich, who died in 1664.

Her life affords us a conspicuous proof that there

\* Birch's Life of the Hon. Robert Boyle, p. 10.



existed among the nobility and gentry of her period, some persons of devoted piety, who do not make much figure in our historical annals, as they purposely kept themselves as free as possible, from the numerous political perturbations of the times in which they lived.

The most important biographical notice of her that has yet appeared, is in a work of her friend and pastor, Dr. Anthony Walker. It bears this singular title: "E'YPHKA, E'YPHKA. The Virtuous Woman Found, her Loss Bewailed, and Character Exemplified, in a Sermon preached at Felsted, in Essex, April 30th, 1678, at the funeral of that most excellent lady the Right Honourable, and eminently religious and charitable Mary, Countess Dowager of Warwick, the most illustrious pattern of sincere piety and solid goodness this age hath produced: with so large additions, as may be styled, The Life of that Noble Lady. To which are annexed, some of her Ladyship's Pious and Useful Meditations: by Anthony Walker, D.D., and Rector of Fyfield, in the same county."

The first edition of this work was printed for Nathaniel Ranew, St. Paul's Churchyard, A.D. 1678, and another A.D. 1687, which latter is used in the present publication.

Dr. Walker also wrote and published a funeral sermon for her husband, the Earl of Warwick, 1673; and for her son, Lord Rich, 1664. These works—Birch's Life of the Honourable Boyle, Budgell's Lives of the Boyles, the General Biographical Dic-



tionary, the British Peerage, the British Histories, and other works — throw light on Lady Warwick's biography.

The ensuing Memoir is abridged from Dr. Walker's "Virtuous Woman Found," which is now become very scarce. It is our most authentic document on the subject, and also contains extracts from her ladyship's Diary, her Aphorisms, Meditations, and Scriptural Reflections.

We must now notice the history of her ladyship's Diary, which is here presented for the first time to the public. It is known, from the statement of Dr. Walker, that her ladyship for many years kept a Diary, containing her pious experiences, and reflections on the progress of religion in her soul, with frequent allusions to her own personal affairs, and the events of the time. All these are told with an air of remarkable sincerity, ingenuousness, and simplicity.

This Diary, which was accessible to Dr. Walker, and from which he quotes, was perused by her domestic chaplain, the Rev. Thomas Woodrooffe, who resided with her ladyship at the time of her death, 1678. To this clergyman, her ladyship repeatedly alludes, in her Diary.

This Mr. Woodrooffe, perhaps fearing that her ladyship's original Diary might perish, (an event which has probably happened,) either copied it, or caused it to be transcribed; and his copy has come down as a precious relic to his descendants, and is now in the possession of the Rev. N. G. Woodrooffe,



Vicar of Somerford Keynes, Gloucestershire, who is his great, great grandson.

It is headed "An Abridgment of the Lady Warwick's Diary," and is here printed *verbatim*. It is also perfectly verified by internal and external evidence. It is quite new to the world, and comprises a period of about six years—namely, from 1666 to 1672. It seems to have been abridged by her ladyship's chaplain, or that a few parts have been omitted by him; and in one place an interval of considerable extent occurs; but what it does contain is undoubtedly genuine. There is, happily, quite enough of the Diary left to give the reader a clear idea of her ladyship's character of mind and heart, and style of conduct and manners. This Diary furnishes a vivid and graphic picture—not only of her ladyship's character, but of the actual every-day life of her contemporaries; and also alludes to many events of the time, which have been too little noticed by other writers. It affords us a peep behind the curtain at the secret history of the leading persons of the age, which is alike interesting and improving to reflective readers.

It appears that Lady Warwick habituated herself to retirement, meditation, prayer, and practical piety. She seems to have constantly recollected that text, "Let all things be done to the use of edifying." And all that she has written, becomes more deeply impressive when we reflect, that her words were so well confirmed by her virtuous and charitable actions.



She appears to have preserved great serenity of spirit, by prayer and meditation, amidst the duties and struggles of life ; and thus she obtained a hidden solace and support, which sustained her under great trials, occasioned by the opposite conduct of her husband and his associates, and the terrors and troubles of the times, to which she frequently alludes. Yet, though she exhibited the spirit of Christian decision and fortitude to a great degree, and thereby exerted the best moral influence on many around her, her character was at the same time feminine and gentle. We find by her Diary, that her tender conscience, and refined sensibility, led her frequently to “weep plentifully in secret before God.” She had deep views of the “exceeding sinfulness of sin,” and much contrition of spirit. It might have been wished, however, that in her Diary she had dwelt more, on the free and full promises of the gospel of Christ in their cheering tendency ; and had manifested more of the joyous spirit of adoption, which would have been well united with her deep self-abasement, and ardent aspirations after holiness.

On the whole, Lady Warwick stands before us as an eminently devout and excellent character. Her life and writings present to our fellow-countrywomen—especially those in the higher classes—a noble picture of the true piety, dignity, and grace, which the daughters, wives, and mothers of England should seek to cultivate and to display.



In addition to the Diary here published, it has been ascertained that a manuscript was in existence at the close of the last century, containing a continuation of her Diary, from 1672 to 1678. It is hoped that this notice may be the means of bringing it to light.



MEMOIR  
OF  
LADY WARWICK.







MEMOIR  
OF  
LADY WARWICK.

BY DR. WALKER.\*

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LADY Warwick was truly excellent and great in all respects; great in the honour of her birth, being seventh daughter of that eminently honourable Richard, the first earl of Cork, who was born a private gentleman, and younger brother of a younger brother, to no other heritage than is expressed in the device and motto, which his humble gratitude inscribed on all the palaces he built: "God's providence, mine inheritance."

By that providence, and his diligent and wise in-

\* This Memoir is abridged from Dr. Walker's published Sermon, entitled, "The Virtuous Woman Found," etc., on the text Prov. xxxi. 29—31. There is so much *naïveté*, warmth, and sincerity about the good doctor's narrative, that it is far preferable to a relation in other language. It will be found an interesting specimen of the biographical style of the seventeenth century, as to which, the reader may have to make some allowances, if he judges solely by modern standards.



dusttry, he raised such an honour and estate, and left such a family, as never any subject of these three kingdoms did ; and that with so unspotted a reputation of integrity, that the most invidious scrutiny could find no blot, though it winnowed all the methods of his rising most severely ; which our good lady hath often told me, with great content and satisfaction.

This noble lord, by his prudent and pious consort, (no less an ornament and honour to their descendants than himself,) was blessed with five sons, of whom he lived to see four lords and peers of the kingdom of Ireland ; and a fifth, more than these titles speak, a sovereign, and peerless in a larger province, that of universal nature, subdued and made obsequious to his inquisitive mind.\* He also had eight daughters.

And that you may remark how all things were extraordinary in this great personage, it will, I hope, be neither unpleasant, nor impertinent, to add a short story I had from our lady's own mouth.

Master Boyle, (afterwards earl of Cork,) who was then a widower, came one morning to wait upon sir Geoffry Fenton, at that time a great officer of state in the kingdom of Ireland, who being engaged in business, and not knowing who it was who desired to speak with him, a while delayed him access, which time he spent pleasantly with his young daughter in her

\* Robert Boyle, the philosopher. But according to Birch and others, he was not the fifth son, but the seventh. Walker states that the earl of Cork had but thirteen children ; other writers expressly mention fifteen.



nurse's arms. But when sir Geoffry came, and saw whom he had made stay somewhat long, he civilly excused it. But Master Boyle replied, he had been very well entertained; and spent his time much to his satisfaction in courting his daughter, if he might obtain the honour to be accepted for his son-in-law. At which sir Geoffry smiling, to hear one who had been formerly married move for a wife carried in arms, and under two years old, asked him if he would stay for her; to which he frankly answered him he would,—and sir Geoffry as generously promised him, he should then have his full consent. And they both kept their words honourably. And by this virtuous lady he had thirteen children; ten of whom he lived to see honourably married, and died a grandfather by the youngest of them.\*

Nor did she derive less honour from the collateral than the descending line; being sister, by soul and genius as well as blood, to these great personages, whose illustrious, unspotted, and resplendent honour and virtue, and whose useful learning, and accurate pens may atone and expiate, as well as shame, the scandalous blemishes of a debauched, and the many impertinences of a scribbling age.

1. Richard, the truly right honourable, loyal, wise, and virtuous earl of Burlington and Cork, whose life is his fairest, and most laudable character.

2. The right honourable Roger, earl of Orrery,—that great poet, great statesman, great soldier, and

\* This story is questioned by Birch, Chalmers, and others.



great every thing which merits the name of great or good.

3. Francis lord Shannon, whose "Pocket Pistol," as he styles his book, may make as wide breaches in the walls of the capitol as many cannons.

4. And that honourable and well-known name, Robert Boyle, esquire; that profound philosopher, accomplished humanist, and excellent divine—I had almost said lay-bishop, (as one hath styled sir H. Savil,) whose works alone may make a library.

The female branches also, by their honours and graces, (by mutual reflections,) gave and received lustre to and from her.

The eldest of whom, the lady Alice, was married to the lord Baramore. The second, the lady Sarah, to the lord Digby, of Ireland. The third, the lady Letitia, to the eldest son of the lord Goring, who died earl of Norwich. The fourth, the lady Joan, to the earl of Kildare, not only premier earl of Ireland, but the most ancient house in Christendom of that degree, the present earl being the six-and-twentieth or the seven-and-twentieth of lineal descent. The fifth, the lady Catherine, who was married to the lord viscount Ranelagh. The sixth, the lady Dorothy Loftus.

The seventh (the number of perfection) which shut up and crowned this noble train, (for the eighth, the lady Margaret, died unmarried,) was our excellent lady Mary, married to Charles, earl of Warwick: of whom, if I should use the language of my text, I should neither despair their pardon, nor fear the



reproach of rudeness: many daughters, all his daughters, did virtuously, but “thou excellest them all.”

She was great by her marriage into the noble neighbouring family, which yet received accession to its grandeur by the lustre of her name and virtues. But she needed neither borrowed shades nor reflexive lights to set her off, being personally great in all natural endowments, and accomplishments of soul and body,—wisdom, beauty, favour, and virtue.

Great by her tongue; for never woman used one better,—speaking so gracefully, promptly, discreetly, pertinently, holily, that I have oft admired the edifying words that proceeded from her mouth.

Great by her pen; as you may discover by that little taste of it the world hath been happy in, the hasty fruit of one or two interrupted hours after supper; which she professed to me with a little regret, when she was surprised with its sliding into the world without her knowledge or allowance, and wholly beside her expectation.

Great, by being the greatest mistress and promotress, not to say the foundress and inventress, of a new science—the art of obliging; in which she attained that sovereign perfection, that she reigned over all their hearts with whom she did converse.

She was also great in her nobleness of living, and in her free and splendid hospitality. Great in the unparalleled sincerity of constant, faithful, condescending friendship, and for that law of kindness which dwelt in her lips and heart. Great in her dexterity of management. Great in her quickness to



apprehend the difficulties of her affairs : and where the stress and pinch lay, to untie the knots, and loose, and ease them. Great in the conquest of herself, and the mastery of her passions ; as I could give several pregnant instances, but especially in that of the death of her dear and only son ; wherein her behaviour was so submissive, serene, and calm, I confess I cannot but judge it scarce imitable or attainable by any other.

Great in a thousand things besides, which the world admires as such ; but (I can be, and here profess myself her faithful witness,) she despised them all, and counted them but dross and dung in comparison of the fear of God, and “the excellency of the knowledge of Christ Jesus our Lord.”

O thou great, heroic, noble, blessed soul, (and blessed be that God and grace that made thee such,) “many daughters have done virtuously, but thou excellest them all !” Though thou wantedst not beauty, and didst exceed in favour, thou didst neither prize them nor catch at praises by them, but didst fear the Lord with all thy heart, and esteemedst that thy only praise and honour. Thy hands were fruitful, and thy lips too ; and thy fruits were many, pleasant, useful, seasonable, ripe, sweet, and fragrant, both to God and man.

Thou art now praising God, and we are praising thee : with the sprigs of those laurels, will we crown thee, which thy own hands did plant, and eyes did water ; that God may be praised in thee, and for thee, and others drawn by holy emulation to transcribe thy copy.



I shall begin with that which always had the first place in her care and heart,—her religion and piety, which, in the language of my text, is the fear of the Lord. And I may, as is said of Hananiah, (Neh. vii. 2), truly attest, that she feared the Lord above many, above most, not to say above all; that she feared the Lord greatly, as is testified of Obadiah, 1 Kings xviii. 3, or, as David calls himself, God's servant, devoted to his fear, Psalm cxix. 38, so might she most truly.

I shall give you an account of,

- I. Her entrance, or beginning.
- II. Progress, or growth.
- III. Practice and exercise of religion as to herself.
- IV. Zeal, and holy industry to promote and encourage it in others.

I. As to her beginning to be seriously religious, and to make it her business in good earnest. Though she had a good education, and had been principled in the grounds of catechism in her youth, yet she would confess she understood nothing of the life and power of religion upon her heart, and had no spiritual sense of it, till some years after she was married. She hath told me also with what prejudice and strange apprehensions, as to matters of religion, she came into the family in which she lived and died with so much honour, for she was almost frightened with the disadvantageous account which was given of it. But when she came to see the regular performance of Divine worship, and to hear the useful, edifying, preaching of the most necessary, practical, and



substantial truths, and observed the order and good government, and received encouragement from her right honourable father-in-law, who had always an extraordinary value for and affection to her, her prejudice wore off, and approbation followed.

God made use of two more remote means of her conversion—afflictions and retirement. The Divine wisdom and grace is very adorable for adapting suitable means to bring his purposes to pass—as these were in her circumstances; for she would since acknowledge, that her great difficulty and hindrance were her love of the pleasures and vanities of the world, which she neither knew how to reconcile with the strictness of religion nor yet could be content to part with, for that whose sweets and better pleasures she was not then acquainted with. God therefore gradually weaned her by rendering more insipid what had too much pleased her, and by giving her vacancy and freedom from distraction to acquaint herself more thoroughly with the things of God. By which she was enabled to set her seal to that testimony which God gives to spiritual wisdom, that “her ways are ways of pleasantness, and all her paths are peace.” And to her friends she would frequently and freely do it; assuring them that she had no cause to repent the change she had found, of the solid and satisfying pleasures she obtained, in religion, for those unquiet, empty ones she left in the ways of vanity: thereby encouraging them to try, not doubting but upon experience they would become of the same mind.



Two more immediate helps which God blessed to her were,—the preaching of the word, which God hath ordained for the salvation of them that believe, 1 Cor. i. 21; and Christian conference; and (because such a hint may do others good) the pressing the necessity of speedy and true repentance, and showing the danger of procrastination, and putting off, and stifling present convictions by delay. This seemed to turn the wavering, trembling balance, and to fix the scale of her resolution.

This is about nine and twenty years since,\* from which time (though before her conversation was viceless, sweet, and inoffensive, yet she would confess her mind was vain) she walked with God most closely, circumspectly, accurately. And I verily believe, few, if any, ever chose the “better part” more resolutely than this our noble Mary, or devoted themselves more unreservedly to God’s love, and fear, and service,—learning to be good in very good earnest, and to increase and “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”

To promote this, like the wise man in the Gospel, Matt. vii. 24, she dug deep to lay her foundation on a rock. She made a strict scrutiny into the state of her soul, and weighed the reasons of her choice on the balance of the sanctuary. And, with the other builder of the Gospel, sat down, and considered with herself what it might cost to finish her spiritual edifice, and whether she were furnished to defray that charge. And also whether the grounds of

\* That is, before her death. She was about twenty-four years old at the period referred to.—ED.



her hope were firm, and such as would not abuse and shame her, and her evidences for heaven such as would bear the test, and Scripture would approve.

An account of this self-examination she drew up at large, with her own hand, judiciously, soberly, modestly, humbly; and, about twenty years since, did me the honour with the greatest secrecy to read it to me, and obliged me, with all freedom and faithfulness, to give her my judgment of it, which I could not but do with much approbation. And this I doubt not remains amongst her many excellent papers.

Having thus put her hand to the plough, she looked not back, but minded religion as her business indeed, and never gave suspicion of trifling in so serious a work.

Therefore, for her practice of it, it was her great design to walk worthy of God in all well-pleasing, to adorn her professed subjection to the gospel by a conversation becoming it, and to show forth his virtues and praises who had called her to his marvellous light.

She was circumspectly careful to abstain from all appearance of evil. In all doubtful cases, it was her rule to take the surest side. Though, therefore, none were further from censuring others, or usurping judgment over their liberties, yet for herself she would never allow herself the addition of artificial handsomeness. She used neither paint nor patch, and was pleased with a saying of one of her spiritual friends, upon reading the book which apologizes for it: "O Lord, I thank thee that thou gavest me not wit enough



to write such a book, unless withal thou hadst given me grace enough not to write it." Neither would she play at any games; because, beside many other inconveniences, she judged them great wasters of precious time, of which she was always very thrifty. And though she was known to be a woman of good understanding, yet there were three things that were too hard for her, and she would confess she could not comprehend them :

1. How those who professed to believe an eternal state, and its dependence upon the short inch of time, could complain of time lying as a dead commodity on their hand, which they were troubled how to drive away.

2. How Christians, who would seem devout at church, could laugh at others for being serious out of it, and burlesque the very Bible, and turn religion into ridicule.

3. How knowing men could take care of souls, and seldom come amongst them, and never look after them.

And though, in the fore-named particulars, she was content only to give example of forbearance; yet from the playhouse, since the stage hath taken so great liberty, she would openly dehort her friends with the greatest earnestness.

She, very many years since, began to keep a Diary; and consulted two, whom she used to call her soul-friends, and ever esteemed such her best friends, concerning the best manner of performing it. This Diary she used at first to write every evening;



but finding that inconvenient, by reason of her lord's long illness, which gave her many inevitable diversions and interruptions at that season, she changed the time into the quiet, silent morning, always rising early. And therein, amongst other things, she recorded the daily frame of her own heart towards God, his signal providences to herself and sometimes towards others, his gracious manifestations to her soul, returns of prayer, temptations resisted or prevailing; or whatever might be useful for caution or encouragement, and afford her matter of thankfulness or humiliation. By this means she arrived at such experience, that she could conclude (at least make strong conjectures) of the events of things she spread before the Lord in prayer, by the frame of her own heart in the performance of it, as I could instance in particulars, if it were convenient.

She used to call prayer, "heart's-ease;" as she often found it; and though her modesty was such, and she was so far from a vain affected ostentation of her gifts, that I cannot name one person with whom she prayed, yet can I say she was as mighty and fervent in prayer, as constant and abundant in it: for she sometimes, using her voice, hath been overheard; and her own lord, knowing her hours of prayer, once conveyed a grave minister into a secret place within hearing; who, if I should name him, I suppose, would not be denied to be a competent judge, and who much admired her humble fervency; for she, praying, prayed; and when she used not an audible voice, her sighs and groans would echo from her closet at a good distance.



And the very day before she died, she was shut up above an hour, which she spent in fervent, private prayer, notwithstanding her indisposition; and indeed prayer was the very element in which she lived, and actually died; and it was as the vital breath of her soul, and the wing that wafted it immediately to heaven.

But if she exceeded herself in anything as much as she excelled others in most things, it was in meditation: this was her master-piece. She usually walked two hours daily in the morning to meditate alone; in which Divine art she was an accomplished mistress, both in set times and occasional. In the first, choosing some select subject, which she would press upon her heart with intensest thoughts till she had drawn out all its juice and nourishment; and in the second, like a spiritual bee, she would suck honey from all occurrences, whole volumes of which she hath left behind her.

After this consecrating of the day with reading the Scriptures, prayer, and meditation, a short dressing time, and ordering her domestic affairs, or reading some good book, she spent the remainder of the morning till chapel-prayers, from which she was never absent, and at which she was ever reverent and a devout example to her whole family.

She was a strict observer of the Lord's day, which is truly called the hedge and fence of religion; and though some please themselves to call this Judaizing, to excuse the liberties they indulge themselves, I am sure our church hath enjoined us all to cry to God



for mercy for the breach of, and for the grace to incline our hearts to keep, the fourth commandment, as well as any of the other nine. And it is not hard to observe that the streams of religion are deep or shallow according as those banks are kept up or neglected.

She was a very devout communicant, seldom omitting to prepare her soul with solemn fasting to renew her covenant with God. And in the act of receiving, I cannot think of her without reflecting on St. Stephen when he saw the heavens opened, and Jesus standing at God's right hand, and his face was as the face of an angel.

And to encourage others to such serious preparation to that sacred ordinance, as she used before it, I shall show what sweet advantages she reaped in it and by it. And this I shall do by transcribing, word for word, out of her Diary what I find written with her own hand concerning one of the last sacraments she ever enjoyed. For the sacrament which was appointed to have been administered in her ladyship's chapel upon Easter day was put off by reason of her falling ill in Passion week.

*“November 25th, Sacrament day.*

“As soon as I awaked I blessed God. When I had read in the Word the chapters of the suffering of my blessed Saviour, I spent much time in meditating on his dying love. By which thoughts I found my heart much drawn out to love him, and was melted by his love ; then, with great and awful ap-



prehensions of God upon my heart, I went to pray. In which duty my heart was lifted up in the high praises of God for both spiritual and temporal mercies ; and my affections were much drawn out in the duty, in which my heart did follow exceeding hard after God for a nearer communion with him in the sacrament than ever yet I had had. I then renewed my covenant with God, and made promises that, by his grace enabling me, I would walk more closely with him for the time to come. That which in especial manner I begged of God in this sacrament was, more love to him, more holiness, more contempt of the world and the glories of it, that I might be more useful to the souls and bodies of my fellow Christians than formerly I had been.

“Those mercies which in especial manner I was grateful for were, the creation and redemption of the world, and for the gospel and the covenant of grace, and for converting grace, and for justification, and for some measure of sanctification. And for so much patience exercised toward me before my conversion ; and in order to it, embittering creature-comforts, that I might seek for comfort above. And for a sanctified affliction, and for some degree of patience to bear it, and for supports under it, by the warm and lively comforts of the Holy Ghost. And for returns of prayer ; and for so many opportunities to seek unto God ; and for the sweet reviving hours I had enjoyed with God in solitude by heavenly meditations ; and for the Word and sacraments, and the sanctifying motions of God’s Spirit. I was in a more than



usual manner melted in the duty, and shed a very great plenty of tears in it; which, when I came from, I found a longing desire to partake of the Lord's Supper, and a great joy that I was going to partake of it. Then I went to hear ———. The text was, 'I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by me.'

"I was attentive at that good sermon; and, by what I heard of the excellency of Christ, had my heart much warmed with love to him.

"Afterwards, at the confession before the sacrament, I found my heart in a more than usual manner broken for my sins, which I bewailed with great plenty of tears, and from my heart judged and loathed myself for them. After I had received, I found my heart in an extraordinary manner warmed with love to God. And my soul did follow very hard after him, to be made more holy, and for grace to serve him better than ever yet I have done. I had very lively affections in the duty; in which I received much joy, and had sweet communion with God in it.

"After I had, at the table of the Lord, given to the poor, I came from the sacrament with my heart in a sweet, grateful, and heavenly frame; and then in private blessed God for that blessed feast, and begged strength to keep the promises I had made to God of new obedience.

"In the afternoon I heard again the same person, upon the same text: I was in an attentive, serious frame at that good sermon; the subject of which



was to show that Christ was the only way for penitent sinners to come unto the Father.

“I meditated upon the sermons, and prayed them over; and had also meditations of the joys of heaven, with the thoughts of being for ever freed from sin, and of being ever with the Lord, where I should enjoy him in his fullest love.

“I found my heart much revived, and my soul did then make strong sallies and egresses after that blessed rest.

“After family duties were over, at which I prayed with fervency, I did before going to bed commit myself to God.

“O Lord, I do from my soul bless thee for this sweet day, in which thou wert pleased to vouchsafe unto me, thy most unworthy servant, more soul-joy than thou didst give me for a long time before!”

She was a very serious and attentive hearer of the word, and constantly after sermon recollected what she heard,—sometimes by writing, always by thinking, and calling it to mind,—that she might make it her own, and turn it into practice; not content to be a forgetful, fruitless hearer only, but a doer, that she might be blessed in her deed.

And such she was for the external performances of religion.

And though this was beautiful and lovely, yet her chief glory was within, in the hidden man of the heart, in that which is not corruptible, in that dress of graces which adorned her soul. This string was all of orient pearls, and evenly matched, not one ill-



watered or of unequal size. There was not one dried or withered limb, one member wanting or defective in the new creature ; she was complete in Christ, all of a piece.

The head of her knowledge was comprehensive and clear. The eye of her faith was piercing and steady. The ear of her obedience was open and light of hearing, and bored at the door-posts of wisdom's house. Her palate was savory and relishing, to which God's law was sweeter than the honey and the honeycomb, and more esteemed than her necessary food. The cheeks of her modesty were fair and ruddy. The arms of her desires were stretched out after God, and flexile to embrace him. The hands of her justice and charity were strong and open. Her hunger and thirst after righteousness were even greedy and insatiable. The heart of her sincerity was sound and lively, and the pulse of her conscience smooth and equal. The feet of her affections were swifter than the roes on the mountains of Bether. The natural heat of her zeal was more fervent than the coals of juniper, and the radical moisture of her repentance more fluid than the springs of Pisgah. Being seen with dry eyes under tear-moving circumstances, which very nearly concerned herself, and being asked how she could refrain, she replied, " I desire to weep for nothing but my sins."

Now, the soul of this excellent body, which animated all its goodly parts within, was the love of God ; and the gorgeous robe which clothed it without, was her deep humility.



Nor was she less solicitous to make others good, than to be so herself. She well remembered our Saviour's charge to St. Peter, "When thou art converted, strengthen thy brethren." She set her heart to build God's spiritual temple, and therefore she applied herself to it with all her might. She had holy transports for the glory of God, and she was a great lover of souls, and those, too, engaged her to promote religion with the utmost industry and zeal; which, that she might accomplish more advantageously,

1. She avowedly designed to represent religion as amiable, and taking, and free from vulgar prejudice, as possibly she might; not so as might affright and scare men from it, but that it might allure them, and insinuate itself into their love and liking. To this end she was affable, familiar, pleasant, of a free and agreeable conversation, unaffected, not sour, reserved, morose, nor disposed to melancholy, which presents religion most disadvantageously. She was naturally of the sweetest temper in the world; and grace, inoculated into such a stock, thrives even luxuriantly. Whereas some crabbed, peevish, sullen natures, starve the best scion they are grafted with. And she made grace and nature both subservient to the good of others.

As we say of some neat, well-fashioned persons, "whatever they wear becomes them, and sits well," I must do her this right, to testify I never saw religion become any person better. And it was hard not to approve and love a dress so decent and adorning.



2. She kept herself free and disinterested from all parties and factions, that none might suspect her of a design of making proselytes to any but to God.

She was neither of Paul, nor Apollos, nor Cephas, but only Christ. Her name was Christian, and her surname Catholic. She had a large and unconfined soul, not hemmed in or pounded up within the circle of any man's name or drawing; a latitudinarian in the true commendable sense; and whoever feared God and wrought righteousness was accepted of her.

She very inoffensively, regularly, devoutly observed all the orders of the church of England, in its Liturgy and public service, which she failed not to attend twice a day with exemplary reverence; yet was she very far from placing religion in ritual observances. And I may not deny that she would sometimes warm her heart (though never with strange fire) at private altars in her own chamber or closet.

3. She would perfume the company with good discourse, to prevent idle or worse communication, not abruptly, upbraidingly, or importunately, which is very nauseous and fulsome, and spoils a good game by bad playing. But she was like a spiritual stove: you should feel the heat and not see the fire, and find yourself in other company amongst the same persons, and rather wonder than perceive how you came there. For she would drop a wise sentence, or moral holy apophthegm (with which she was admirably furnished, of her own making or collection,) that suited with, at least was not far remote from what



was talked of; and commending or improving that, she would wind about the whole discourse without offence, yea, with pleasure.

She kept a book of such wise, pithy sayings, much valuing words, which contained great use and worth in little compass.

I shall transcribe a few of many :

“ The almost Christian is the unhappiest man ; having religion enough to make the world hate him, and not enough to make God love him.

“ God’s servants should be as bold for him, as the devil’s are for him.

“ What will make thee happy at any time, will make thee happy at all times.

“ O Lord, what I give thee doth not please thee, unless I give thee myself. So what thou givest me shall not satisfy me, unless thou give me thyself.

“ O Lord, who givest grace to the humble, give me grace to be humble.

“ He loves God too little, who loves anything *with* him, which he loves not *for* him.

“ The true measure of loving God, is to love him without measure.

“ So speak of God, as though men heard thee ; so speak to men, as knowing God hears thee.

“ Seneca said, he was better born than to be a slave to his body.

“ Luther said, Christ’s cross is no letter ; yet it taught him more than all the alphabet.

“ We should meditate of Christ’s cross, till we be fastened as close to him as he was to his cross.



“ By how much the more Christ made himself vile for us, by so much the more precious he should be to us.

“ We need every day blood for our hearts, as water for our hands.

“ He only can satisfy us, who satisfied *for* us.

“ He that takes up Christ's cross handsomely, shall find it such a burden, as wings to a bird, or sails to a ship.

“ It is a great honour to be almoner to the King of heaven.

“ Who would not starve a lust to feed a saint ?

“ To give, is the greatest sensible delight : how indulgent, then, is God to annex future rewards to what is so much its own recompense.

“ To be libelled for Christ is the best panegyric.

“ Where affliction is heavy, sin is light.

“ God chastises whom he loves, but he loves not to chastise.

“ Sin brought death into the world, and nothing but death will carry sin out of the world.

“ If all men's troubles were brought into a common store, every one would carry back what he brought, rather than stand to a share of an equal division.

“ Though time be not lasting, what depends on it is everlasting.

“ The best shield against slanderers is, to live so that none may believe them.

“ He that revenges an injury, acts the part of an executioner. He that pardons it, acts the part of a prince.



“ Sanctified afflictions are spiritual promotions.

“ Man is a pile of dust, and puff of wind.

“ Why are we so fond of that life which begins with a cry, and ends with a groan ?”

But I will not cloy you ; knowing it is safest to rise with an appetite, even when we are entertained at a banquet.

4. Where she had particular kindness, or personal interest, she would improve the authority of her friendship to gentle, but free correction ; and argue, and persuade so strenuously, that her bow, like Jonathan's, seldom returned empty ; and plead the cause of God and their own souls,—to whom she spake with so winning and insinuating sweetness, that it was hard to resist the *Suada*,\* shall I say, or rather the spirit, by which she spake. Let me resound and echo from her lips (though, alas, too faintly) how she would, with melting charms and powerful strains, attempt upon the friends for whom she had a kindness, and whom she longed to rescue :

“ Come, come, my friend, you must be good, you shall be good ; I cannot be so unkind, nay, so unfaithful to the laws of friendship, as to let you persist and perish in a way, you know as well as I, leads down to hell. It grieves my very soul to see so good a nature ensnared against the dictates of its own light, by bad example, custom, or somewhat else.” . . . And if they replied to her with excuses, she would stop them thus : “ I pray, my friend,

\* *Suada*, the goddess or power of persuasion.



have patience, hear me out ; I know, or guess at least, what you would say, and I would not have you say it. It is bad to commit sin, but it is worse to plead for it and defend it. None sin so dangerously, as those who sin with excuses. The devil then ties a new snare, when he gets into our tongues to fasten us to our failings, and raises an outwork in our own mouths, to secure the fort he possesses in our hearts. I take it for granted, all other holds were slighted easily, could you conquer such or such a vice, too much by custom prevailing with you. Unhappy custom ! that dares prescribe against God's law. . . . But, friend, use no arguments that will not hold water at the day of judgment : ' though hand join in hand ; ' you know what follows.\* And no example, custom or number, should allure us, which cannot excuse us and secure us. But this is the mischief of sin lived in ; it bewitches the heart to love it, that it cannot leave it. ' Cannot ? ' So men love to speak. But it is because they *will* not ; that is, will use no endeavours to be rid of it. But you must leave it ; there is no remedy, though it cost you trouble, smart, and self-denial. There is as much as all this comes to, in cutting off a right hand, and digging out a right eye, Matt. v. 30. I speak to you, as to one in whom I have a party to help me plead ;—I mean your conscience, and the belief of the Scriptures ; for if you were one of those, on whom you know I use to set my mark, I should not give you this trouble,

\* Though hand join in hand, the wicked shall not be unpunished : but the seed of the righteous shall be delivered.—Prov. xi. 21.



nor esteem myself under more than the laws of general charity to wish you better, and should hardly venture my little skill to make you so.

“ But as for you, who still own God’s authority, and believe his word, and attend his worship ; why should I despair of making one piece of yourself agree with the other, your practice with your convictions, your conversation with your conscience ?

“ And not to fright you with the thunder-claps of wrath and vengeance, and God’s judging you know whom, . . . listen to the still voice. It is your peculiar eminence to be kind and grateful ; and because there is a kind of magnetic virtue in those arguments which touch our temper, and a string will move itself when another instrument is touched that is set to the same key and pitch, I shall attack you on that side, hoping the strongest excellency of your nature, will prove the weakest defensative for sin against our God.

“ You, therefore, who are so good-natured, so kind, so grateful, that you never think you have acquitted yourself sufficiently to those who have been civil, or, as you please to call it, obliging, oh how can you be so unkind, and so ungrateful unto God Almighty, the kindest friend, who is so much beforehand with you, who hath given you so much, and is so ready to forgive you all. Oh that you, who I dare say would take my word for anything else, would do me the honour to take my word for Him who, I assure you, upon your sincere repentance, will be fully reconciled to you in Christ, and never



so much as upbraid your past neglects, but heal your backslidings, and love you freely. And do not fear you shall have cause to repent of your repentance. No man ever yet was a loser by God, and you shall not be the first: you shall not lose your pleasures, but exchange them,—defiling ones, for pure and clean, and ravishing. And let it not seem strange or incredible to you, that there should be such things, because perhaps you never felt them. Alas! you have deprived yourself, unhappily, by being incapable of them. New wine must be put into new bottles.

“ To say nothing of what the Scriptures speak, of a day in God’s courts being better than a thousand, and of joys unspeakable and full of glory; of the great peace they have who keep God’s law, and that nothing shall offend them; that Wisdom’s ways are pleasantness; let my weakness reason out the case with you. Do you think that God’s angels, which excel in all perfections, have no delights, because they have no flesh, no sense, no bodies, as men and beasts; or have our souls (the angels in these houses of clay), which are God’s images, and the price of his blood,—no objects, no employments which may yield them delight and satisfaction?

“ Think not so unworthily of God, or meanly of yourself; have not the strokes of your own fancy, or the intellectual pleasures of your mind, sometimes transported you beyond all the charms of your senses, when they have chimed all in tune together?



“And cannot God, think you, who is a spirit, and so fit an object for our souls, give them as great pleasures, as any object of our taste and sight?”

“Come, come, my friend, take my word for it, there is more pleasure in the peace of a good conscience, and in well-grounded hopes our sins are pardoned, and in serving God, and expectations of eternal life, than in all the pleasures in the world. Alas! I was once of your mind; but I assure you, I have really found more satisfaction in serving God, than ever I found in all the good things of the world, of which you know I have had my share.

“Try, therefore, dare to be good, resolve to be so thoroughly; and if you do not find it much better than I have told you, never take my word or trust me more.”

Thus, and much more powerfully, would her zeal for their good, cause her to argue with her friends, that she might by holy violence attract them and allure them to be good and happy.

5. She was of an extensive charity, and would make people good, by believing them to be so; and by this engagement, make them ashamed to deceive her hopes, and disappoint her expectation.

6. She had a tender, conscientious care to provide good ministers, and to encourage them would augment their maintenance where it was small;—Leez, Braintree, Foulness, etc., may be her witnesses in this; and indeed she was the heartiest and truest



friend I ever knew to such, and do despair ever to know her like in this respect.

7. She had a great care of the souls of her servants ; and if she had any ambition in her, it was in this,—to be the mistress of a religious family. This appeared, amongst others, in these particulars :

(1.) In exacting their attendance on God's public worship, and reverent behaviour there. Her eye surveyed her chapel, and none could be absent, but she would miss them.

(2.) In personal instruction, and familiar persuading of them—I appeal to the consciences of all that served her—what one of them hath she not, on some occasion, dealt with to do them good ?

(3.) In preparing them for, and persuading them to, the frequent participation of the Lord's most holy supper.

(4.) In scattering good books in all the common rooms and places of attendance ; that those who waited might not lose their time, but well employ it, and have a bait laid of some practical, useful book, and fitted to their capacity, which might catch and take them.

(5.) In making it the footstep to preferment ; for she used to make the hundred and first Psalm the rule of her economics ; and though she treated all her servants as friends, yet those were her favourites, who most signally feared God.

And she was not a first table Christian only ;\* we need not draw her picture with a side face, to hide the disfigurements of either side ; both her hands

\* An allusion to the tables of the commandments.



wrought in the work of God: she did not limp, but walked in his ways with both her feet. She had learned St. John's lesson,—that he who loves God must love his brother also.

She was exactly righteous, and she was very charitable:

She was exactly just in word and deed. She never forfeited her title to the privilege of peerage, to be believed upon the honour of her word, which was as sacred as any oath, and as good security as many bonds. No inconvenience to herself would make her recoil, or flinch from the obligations she had brought herself under, by her own mouth: yea, she had such an abhorrence of a dishonourable recess, from express, or but intimated promises, that it would render her esteem of such persons exceeding cheap and mean, who, by little arts and shifts, would loose and free themselves from their engagements, and disappoint the expectations they had raised in others, to save their charges, accounting their money spared, a very poor and base redemption of their reputation.

She abhorred a lie, and used modestly to give this testimony of herself: "You know I dare not, I will not lie." And her lord knew this so well, that though he were positive enough, yet he would never persist, if there happened any contest against whatever she affirmed peremptorily.

And a lie was the foulest blemish any could stain themselves with, in conversing with her, and the most unpardonable fault a servant could contract,



to whom she used to say, "Tell me the truth, and I can forgive you anything."

She had learned St. Paul's lesson to perfection,—to speak evil of no man; and where she could not speak well, the worst injury she would do was to be silent, and say nothing, unless it were to some single friend, of whose taciturnity she was secure by experience.

Nor would she invidiously diminish the just praises of any who deserved them; nay, would rather study to extenuate their other failings, by presenting the light side to hide the dark one, and would commend them for one good quality or action, to cover many bad ones: and would say, "Yet I must do them this right; they are so, or so . . . for all this."

And she was no less accurately just in deed than word; she had learned to do, as well as to say: she not only gave goodly words, but good performances.

And because the due discharge of the duties to our relations, is one of the most signal evidences of righteousness, and the greatest ornament of our profession of religion, I shall touch briefly how she used to acquit herself in that respect: as a wife to her husband living, as an executrix to his will, and a trustee to the estate; as a mother, as a daughter, as a sister, as a friend, as a mistress, as a landlady, as a neighbour;—in all which she was as a singular blessing to her relatives, so an eminent example to others.



First, as a wife. The heart of her husband did safely trust in her ; and she did him good, and not evil, all the days of his life. Never was woman more truly a crown or ornament to man. She always lived with a sense of the covenant of God, which was betwixt them, upon her heart. She was an equal mixture of affectionate obedience, and obediential affection.

She would conceal and hide his infirmities, deeply sympathised in his long indispositions, attended and relieved him under them with the greatest tenderness ; loved his soul, and would both counsel him with prudent zeal, and pray for him with the greatest ardour and fervency. And he was not wanting in praising her. He hath, with vehement protestations, said to me, he had rather have her with five thousand pounds (though she brought him much more) than any woman living, with twenty. Yea, when the very torrents of his sorrow were highest, for the death of his only son (and family,) he made that the circumflexing accent\* of his grief—it would kill his wife,—who was, he said, more to him than a hundred sons. Also, he gave her his whole estate, as an honorary testimony of his grateful esteem of her merits towards him, and left her sole executrix ; a high testimony to her integrity. Which trust, though it cost her almost unspeakable labour and difficulties, she discharged with such indefatigable pains, such scrupulous exactness, and admirable prudence, that as she failed not of one tittle of the will, till all was fulfilled, so she never gave, or left

\* The circumflex is the chief accent, including the rest.



occasion of the least noise of any complaining, of any interested person ; but rendered all more than silent, satisfied—more than satisfied,—applauding and admiring her prudent and honourable conduct of that great affair ; which she owned to God with much thankfulness, as no small mercy and blessing to her. And for that noble estate which was to descend to others after her, she would not have wronged it in the least, to have gained the disposal of the whole ; and therefore was at vast expenses in repairs, both on the mansion and farms, though herself but a termier :\* yea, though none were more ready to recede from their own right, which determinated in her own personal interests ; yet would she be stiff, and tenacious, in what might concern her successors : usually saying, whatever she lost herself, she would never give occasion to them that came after her, to say she had damnified the estate, or wronged her trust, or them.

Her noble and splendid way of living (which in most is a sacrifice to their vanity and ostentation) was not an act of pride or ambition (though she lived very great, as you all are witnesses), but purely, at least principally, of conscience : she would not contract or abate, because she would not deceive her lord's trust ; who gave her the estate, to keep up the honour of his name and family, in a place where it had flourished, and in that kind been famous so many years.

She was a most incomparable mother, which appeared in the education of one son of her body, and

\* That is, having only a life-interest.



three daughters\* of her soul; for so I may truly speak. She never bare more than two children; one daughter, who died young; and a son, the gallant, hopeful, young lord Rich, of whom the world hath had an account, by the same hand which hath had the unhappy honour to be employed the third time in this mournful service.

The pious methods of their education might be suggested, with advantage, but I should never have done, should I allow myself liberty to enlarge on all that was commendable, or exemplary; yet one thing I will not conceal;—those three excellent ladies to whom she was as an own mother, though but an aunt-in-law, (and who, by their cousin's death, became such vast fortunes to their husbands,) being left with less plentiful portions, she would, even during her son's life, never leave pressing her lord to make noble provision for, and settle their portions suitably to their birth and qualities.

I never personally saw her right honourable father, nor could remember her dutiful observances of him; but this I know, that engagements of her own affections would not supersede her respects to him in her marriage, till his full consent and approbation were obtained.

And no child could make more honourable mention of parents than I have heard her do of hers. For the transmitting of it to posterity, I cannot say she had resolved to write and publish her father's life; but I can, and do affirm, she had it in deliberation,

\* Her nieces



and had considerable materials and collections, many of which she hath discoursed and read to me, or given me the favour to read myself.

She was so endearing a sister, no language can express it ; and therefore it would be inexcusable boldness for me to attempt it.

As a friend, she was faithful, kind, constant, condescending, open, free, unreserved, and unsuspicious. I could give instance of a friendship, which, as she vouchsafed to contract it with much condescension on her part, continued thirty years, not only without interruption or eclipse, but without the least cloud or shadow of misunderstanding on either side, for that long space.

As a mistress, she was one of the best in the world. She had a double care, both of the spiritual and bodily welfare of her servants, whom she as much loved to please, as other persons' servants can do to please their masters ; it being her peculiar delight to render the lives of all easy and pleasant, and free from discontent, that they might serve God with cheerfulness. And when she was to leave them, she left not off her kindness to them, or care for them, but provided for their comfortable subsistence, according to their degree and time of service, giving legacies liberal and noble,—four hundred pounds, three hundred pounds, two hundred pounds a piece, to some ; one hundred pounds a piece to many, to others eighty, to many seventy, to buy them annuities for their lives ; to others fifty, forty, twenty, and a full year's wages to every one not specified by



name, and three months' entertainment, with lodging, diet, and all accommodations, as in her life; that they might have time to seek out and provide places for themselves, and not be exposed to inconveniences by a sudden remove.

She was a most noble—I may say, indulgent—landlady, and would usually say of her tenants, “Alas! poor creatures, they take a great deal of pains, and I love to see them thrive and live comfortably, and I cannot endure to see them brought into straits;” and therefore she would, without grudging or difficulty, have all things made convenient for them, and if they had sustained any considerable losses, effectually consider it. On her copyhold tenants, she would urge with warmth the timely furnishing the rolls of her courts, and delivery of their copies, professing she could not in conscience suffer it to be neglected, because it was all they had to show for all their estates; a piece of eminent justice, not more honourable than necessary in lords of manors.

And lastly, as a neighbour, she was so kind and courteous, it advanced the rent of adjacent houses to be situated near to her. Not only her house and table, but her countenance and very heart were open to all persons of quality in a considerable circuit; and for the inferior sort, if they were sick, or tempted, or in any distress of body or mind, whither should they go but to the good countess, whose closet, or still-house,\* was their shop for chirurgery and physic, and herself (for she would visit the

\* A laboratory in which stills and distilled preparations were kept.



meanest of them personally) and ministers whom she would send to them, their spiritual physicians?

But as her love to God was the soul of her religion, so the exuberancy of her charity towards those who needed her liberality, was the conspicuous crown which beautified all her sweetness and goodness towards men: for in this she was forward, I bear her record, to her power, yea and beyond her power; for she would even anticipate her revenue and incomes, rather than want wherewith to be liberal. She would not live poor (in good works) to die rich; yea, though she had chosen executors, in whom her heart could trust as safely as ever her husband's did in her, yet she would make her own hands her executors, and they were very faithful to her enlarged heart.

But, to be more particular. When she had in her lord and husband's life-time a separate maintenance or allowance, settled by marriage articles, she was pleased to ask me my opinion, as to what proportion one is obliged to consecrate to God of one's estates. Whereupon I told her it was hard, if not impossible, to fix a rule which might hold universally; but the circumstances must be considered in which persons stood, their qualities, their incomes, their dependences, necessary and emergent occasions, inevitably occurring. . . . But she, persisting to urge a more particular answer to herself, what would be fit and becoming her to do, I not being ignorant of her circumstances (I must bear my own shame in acknowledging the straitness of my own heart), told



her I supposed a seventh part. But before I could suggest the reasons, she preventingly replied, she would never give less than the third part; and she kept her resolution to the full, and with advantage, laying aside constantly the third part for her charitable uses. And she would sometimes borrow of that which remained to add to it, but never default from that, to serve her own occasions, though sometimes pressing enough.

When she came to the possession of so large an estate as her lord bequeathed her for her life, she in good measure made it true, what a great person was reported to say,—that the earl of Warwick had given all his estate to pious uses; meaning thereby, that he had given it to this noble lady, who would so convert it.

And it is a great truth, which I have heard from her own mouth, that all the satisfaction she took in it, was the opportunity it afforded her of doing good. And I have heard her earnestly aver, that she would not accept of, or be incumbered with, the greatest estate in England, if it should be offered her, clogged with this condition, not to do good to others with it.

But some may say, were her eyes as open as her hands? did she not scatter gifts as carelessly as profusely? Nothing less; her liberal soul devised liberal things; I will point at some few of many objects of her bounty.

1. Those objects of real charity, which are not so to vulgar eyes or purses, she would aid and surprise with noble and suitable assistances; for her gene-



rosity towards these struck deep, drew a whole bag at once, but made no noise.

Some scarcely known to any but myself, and known perhaps to me only, because her ladyship asked my judgment, whether it might be reduced to the account of charity, to give to such and such, being in such circumstances ; for she was never less tender of their modesty, than compassionate of their necessity, and was more solicitous for their pardon than their thanks for helping them.

2. Foreigners who fled either to preserve their religion or to embrace what they were convinced to be the truth.

3. A great many young scholars of hopeful promising parts, whom she wholly or in good measure educated at the university ; allowing some thirty, some twenty, some ten, some eight, many five pounds per annum, and some others who had more assistance, less.

4. Abundance of young children, which she put to school in the neighbouring towns ; I cannot say how many, but rather without number, all that were poor and willing to learn, nay, that could be persuaded to it ; whose schooling she did not only pay for, but gave them both books and often clothing. And not only near home, but as far as Wales ; contributing nobly to that pious design of that good old man and indefatigable promoter of it, Mr. Gouge, so amply attested by a cloud of witnesses, beyond exception, to rescue Wales from its remaining ignorance and demi-barbarism.



5. Many ministers of both denominations, as well as conformists, whose livings were so small as not to yield them a subsistence, as those who had none at all.

6. Many occasional objects of charity, which you may surely conclude failed not to ply at those stairs, where it was seldom low water. And though she was sometimes imposed upon and deceived by those that neither needed nor deserved what she gave, yet this did not discourage her from giving again ; for she said she had rather relieve ten that only appeared meet objects and were not, than let one go unrelieved that was so indeed ; for though they deceived her in her giving, God would not deceive her in accepting what was sincerely done for his name sake.

7. Lastly, the poor, whom she fed in great numbers, not only with fragments and broken meat, but with liberal provision purposely made for them. She was a great pitier, yea a great lover of the poor, and she built a convenient house on purpose for them, at her London seat (as they had one at Leez), to shelter them from rain and heat while they received their dole. And when she was at London with her family, in her absence, twice a week good beef and bread were provided for the poor, of four adjacent parishes. And she hath taken order in her will to to have the same continued three months after her decease, and by the same will hath given a hundred pounds to be distributed to the poor of Braintree, Felsted, Little Leez, and Much-Waltham, at or shortly after her funeral.



But methinks I hear it asked, "What! had she no spots, no scars, no real nor imputed blemishes? how could she live in such an age, and not be corrupted, or at least traduced; neither scorched by the fire of infection, nor blackened by the smoke of revengeful detraction, for upbraiding the guilty by her innocence? This over-doing is undoing, if you make us believe she had no faults; we shall sooner believe you have no truth: and that all you have said hath more of romance, and what you fancy, than narrative of what she was or did."

I confess it is next to a miracle, to consider both how Divine grace enlarged her heart, and established her goings, and restrained the tongues of others from reproach or showing dislike of that in her, for which they deride and hate, not to say persecute others.

But since you are so inquisitive, and seem to deny me the just and civil freedom to draw a veil of silence over her imperfections, and your curiosity will be peeping under that sacred pall, which should secure and shroud the worst of men from being pried into; and the vault and grave, that place of darkness and forgetfulness, which should bury all defects and render them invisible, must be ransacked: draw back the curtains, let in the light, survey its secret recesses; nor she, nor I in her behalf, fear the most piercing eagle-eye or scent. Not that I deny her to have been a sinner, while I adore that grace that made her a saint.

But these three things I say, and will adhere to.



First, That she was not notoriously defective in any grace or virtue.

Secondly, She was never stained with any scandalous deformity : another rare mercy ; for though she did slip now and then, or stumble, if you will, she fell not, much less lay or wallowed to defile her garments ; which I testify not only from mine own observation, but her own pen. She says, “ After God had thus savingly (I hope) wrought upon me, I went on constantly, comfortably, in my Christian course, though I had many doubts and fears to contend with ; and did truly obey that precept of working out my salvation with fear and trembling ; yet God was pleased to carry me still onward : and though I too often broke my good resolutions, I never renounced them ; and though I too often tripped in my journey to heaven, yet I never forsook my purpose of going thither.”

I never heard her blamed for more than two faults by the most curious observers and inspectors of her disposition or behaviour.

1. Excess of charity.

2. Defect of anger, or what was reducible to those two. Two goodly faults ! But even these admit apology more easily than they need it.

1. What was reputed the culpable excess of her charity was her credulous easiness to believe most people good, or at least better than they were. I confess she did bend a little to this right hand error ; but if it were a bad effect, it proceeded from a good cause. For, as it is observed, that as they



who are conscious to themselves of some great evils, scarce can esteem any less nocent\* than themselves ; so they that have clear and innocent hearts, are ready to judge the like of others. “Charity thinketh no evil,” and she used this good opinion of others as an instrument to make them what she was so willing to signify she thought them. But though she would never despair of any men while she found them under the awe of God’s authority and word—(for even those may receive some nourishment who eat against stomach, and the sieve under the pump may be cleansed, though it hold no water)—yet if she observed a person to scorn or deride the Scriptures, despise God’s ordinances, and turn all that was sacred into ridicule, she used, as her phrase was, to set her mark upon that man. And I must further add, she was neither so often or so much mistaken in her judgment of persons as some supposed she was ; they more misinterpreting her civility than she did the other’s sanctity.

2. For her defect of anger.—This implies (if it be faulty) want of zeal against sin and sinners ; and so it is an unjust charge ; for though I confess she could not rage and storm, and discover her anger, as some persons do who verify the saying, “Anger is a kind of madness,”—for her sedate, composed, serene mind, and sweet and amicable disposition were scarcely forcible to what was so contrary to her nature ; yet would she make deeper impressions of her displeasure for great faults, than those who appeared

\* Noxious, injurious.



most furious ; like a still soaking shower, which will wet more than a driving storm. And therefore it was observed, that if any servants had been faulty, they had rather have passed the gauntlet thrice of their lord's most furious expressions, than have once been sent for to their lady's closet, whose treatment was soft words, but hard arguments against their faults ; and like that silent lightning, which, without the noise of thunder, melts the blade and singeth not the scabbard. Her reproofs were neither the frightful hissing nor the venomed sting, but the penetrating oil of scorpions.

This little is enough to extenuate her almost commendable faults ; and it is a great evidence of her goodness, that these things were imputed as blemishes ; for they who would not spare her in these little errors showed plainly that she was not chargeable with more or greater.

I am now arrived at the last stage of this mournful journey,—to give an account of her surprising and never enough lamented death.

What presages she might have of its near approach she never discovered, but her preparations for it had been long habitual ; it was one of the most constant subjects of her thinking, and she used to call her walking to meditate of it, her going to take a turn with death ; and it could never surprise or take her unprepared who was always preparing for it.

Yet there are some passages worthy of our remarks of the watchful kindness of Divine Providence



over his own, alarming them to trim their lamps (as the wise virgins did) against the coming of the Bridegroom, and allowing them fit opportunities to do it, as he signally did to her.

I shall on this consideration very seasonably add another transcript out of her ladyship's diary, which contains an account of the last Sunday of her health, being written but the very day before she was taken ill, and in which God did, it seems, in a most remarkable manner, impress the thoughts of her approaching dissolution on her soul, though there were no visible symptoms of it then upon her body.

*“ March 24th, Sunday.*

“As soon as I awaked, I blessed God; then I meditated, and endeavoured, by thinking of some of the great mercies of my life, to stir up my heart to return glory to God. And those thoughts had this effect upon me—to melt my heart much by God's love, and to warm it with love to him.

“Then I prayed; and I was enabled in that duty to pour out my soul to God, and my heart was in it carried out to praise God, and I was large in recounting of many of God's special mercies to me. And whilst I was doing so, I found God mighty upon my spirit, and my heart in a much more than ordinary manner carried out to admire God for his goodness, and to love him. And I found his love make great impressions in my breast, and melting me into an unusual plenty of tears.

“Those mercies which in an especial manner I



was grateful for were, the creation and redemption of the world, and for the gospel and the sacraments, and for free grace, and the covenant of grace, and for the excellent means of it I had enjoyed ; and for the great patience God hath exercised towards me before and since my conversion. And for checks of conscience when I had sinned, and for repentance when I had done so. And for a sanctified affliction, and supports under it. And for so large a portion of worldly blessings.

“ After I had begged a blessing upon the public ordinance, I went to hear Mr. Woodrooffe : his text was, ‘ Pass the time of your sojourning here in fear.’ ” . . . Then, after a summary account of the sermon, follows : “ In the afternoon I heard again the same person on the same text.” And then follows a concise and methodical recapitulation of that sermon also : “ And after that, . . . I was in a serious and affected frame at both the sermons, and was by them convinced of the excellency of fearing God, and of spending the remainder of the term of my life in his service. And did resolve to endeavour to spend the remaining part of my time better.

“ At both these prayers I prayed with fervency ; afterwards I retired, and meditated upon the sermons, and prayed them over.

“ And I had also this evening large meditations of death, and of eternity ; which thoughts had this effect upon me—to make me in an extraordinary awakened frame, in which the things of another life



were much realized to me, and did make very deep impressions upon me. And my soul did follow hard after God, for grace to serve him better than ever I had yet done.'

"O Lord, be pleased to hear my prayers, which did not come out of feigned lips ; and to hear the voice of my weeping, for more holiness, and for being more weaned from the world, and all things in it.

"After supper, I committed myself to God."

This was written the very last day of health, Monday morning ; in which we see how God realized to her, and gave her extraordinary impressions of death, eternity, and the life to come, when he was about to bring her to it ; for the very next day she began to be ill of that sickness of which she died.

Our excellent lady was far from their humour whose consciences are so bad and unquiet company, that they hate solitude, and dare not be alone ; for she loved, and even hugged her retirements as her greatest satisfactions. Yet whenever she was called to it, she would deny herself any particular inclination (as in the universe individuals do, to obey the laws of universal nature) to comply with a duty of a larger spread ; as is related of the devout marquess of Renti, in the two years' time he spent in repairing the seat of his ancestors, which diversion he cheerfully suffered as a willing mortification, being a duty he owed to the station in which God had placed him — so she cheerfully sustained the



hurry of business which was inevitable to the acquitting herself of the trust reposed in her, by her lord's last will.

But never did bird take wing when disentangled from a net with greater cheerfulness, nor chirp out the pleasures of its unconfined freedom more merrily, than she did solace herself, when she had escaped the noise and crowd of affairs, which ruffled and turmoiled her quiet, and suspended the enjoyment of herself. And when her dearest sister was, in the beginning of the last winter, about to leave her, her last farewell she took was in these words : " Now I have done my drudgery (meaning her business), I will set to the renewing of my preparations for eternity ;" and she made it the repeated business of the last winter.

In the beginning of the last March, she set to the making of her will anew, and signed and sealed it on the twelfth day of the same month ; and on the Tuesday in Passion week, March 26th, was taken with some indisposition, loss of appetite, and an aguish distemper, and had four or five fits, which yet in that season were judged both by physicians and her friends, more advantageous to her health than dangerous to her life. And in this state she continued freed from her fits, in her own apprehension and in our hopes, till Friday, the twelfth of April, on which day she rose with good strength, and after sitting up some time, being laid upon her bed, discoursing cheerfully, and piously, one of the



last sentences she spake was this, turning back the curtain with her hand :

“ Well, ladies, if I were one hour in heaven, I would not be again with you, as well as I love you.”

Having then received a kind visit from a neighbouring lady, at her departure she rose from her bed to her chair, in which being set, she said she would go into her bed, but first would desire one of the ministers then in the house to go to prayer with her ; and asking the company which they would have, presently resolved herself to have him who was going away, because the other would stay and pray with her daily ; and immediately he being called, and come, her ladyship sitting in her chair, by reason of her weakness—for otherwise she always kneeled—holding an orange in her hand, to which she smelt, almost in the beginning of her prayer she was heard to fetch a sigh, or groan, which was esteemed devotional, as she used to do at other times. But a lady looking up, who kneeled by her, saw her look pale, and her hand hang down, at which she started up affrighted, and all applied themselves to help ; and the most afflictively distressed of them all, if I may so speak, when all our sorrows were superlative, caught her right hand, which then had lost its pulse, and never recovered it again.

Thus lived, thus died, this right honourable lady, this heroic woman, this blessed saint, this incom-



parable pattern of flaming zeal for the glory of God and burning charity for the good of men, in the actual exercise of prayer, according to her own desire. For there are many witnesses who have testified that they have often heard her say, that if she might choose the manner and circumstances of her death, she would die praying, by which desire she so often anticipated heaven.

You have heard, though too too dryly, how she served and honoured God; I should now show, to encourage you to do the like, how he honoured her according to his word by Samuel, “Them that honour me, I will honour;” and that of our Saviour, “If any man serve me, him will my Father honour.”

But I have much prevented myself by what is interwoven through all the preceding discourse. The greatest honour God can put upon his creatures, is to vouchsafe to use them, and to make them vessels of honour, fitted for their Master’s service. And this he conferred on her in eminent and redoubled measures. He imprinted on her the fairest impress of his most amiable image, and rendered her ready to every good word and work.

He gave her “riches and honour in abundance,” as is said of Jehosaphat; and yet her heart was not puffed up by them, but lifted up under them in the ways of the Lord, as it there follows.

He gave her the heaven upon earth (after some shivering scruples, and trembling fears), the blessed



calm of a purified, pacified, serene, and well assured conscience.

He gave her the fragrant perfume of an odoriferous name,—and more than unspotted, a bright and resplendent reputation.

He gave her many endeared cordial friends, faithful to her as her own soul, to assist, counsel, comfort, help her, and carry her through her greatest difficulties and entangling affairs; concerning one of whom she used often, with much thankfulness, to say he was a friend of God Almighty's giving, even beyond her own expectation.

He gave her many merciful deliverances. When the horses in our lady's coach shook off the coachman and ran furiously away, God almost miraculously hung the coach against a post in the way, stopped their fury, rescued her life from most eminent hazard, and healed the bruises she received with safety. This happened July 23rd, 1661.

He gave her the affectionate esteem of all her neighbours to such a degree, that she was like Titus, the delight and darling of her country; and with so loving a willingness did they delight to serve her, that you might see fifty fresh, brave, and gallant teams, day after day, bringing in her provisions, without other invitation than the bare knowledge of the time, which themselves would inquire out; and nothing would grieve them more than to be prevented in paying this tribute of honour and respect.



He gave her such an esteem for her prudent integrity and discreet and impartial righteousness, that she began to be (an employ and honour not usual to her sex) the arbitress and umpire of all the controversies amongst adjacent neighbours, many of which she reconciled happily, and all of which she decided wisely and justly.

He gave her the universal approbation, love, and admiration of all that knew her, that the proverb was confuted which saith, "Who hath no enemies hath no friends;" for either she had none, or her ways so pleased the Lord, he made her enemies to be at peace with her. For honourable and mean, rich and poor, of all degrees, and, which is more, of all persuasions, paid her most kind respect, honoured, and loved her.

Finally, God presented her with the blessing of goodness, and crowned her with loving-kindness and tender mercy. He made her glad with the light of his countenance, and satisfied her as with marrow and fatness; he granted the requests of her lips, and shut not out her prayer. He gave her ability and time to discharge her trust, and settle her worldly affairs with honour and satisfaction; and he gave her opportunity, space, and a heart to recollect herself, and redeem what a hurry of business had deprived her of, and renew her evidences for heaven.

He took out the sting of death before she died, and the pains of death when she died; and drew up



her soul to heaven, to be immersed in that fulness of joy, and bathed in those rivers of pleasure, which are at his right hand for ever more.

May we live like her, may we die like her, that we may live with her and with our common Lord for ever.



DIARY

OF

LADY WARWICK.



DIARY

61

LADY HARRISON



DIARY  
OF  
LADY WARWICK.

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FIRST YEAR.

July 25, 1666, to December 29, 1666.

July 25. As soon as I awoke I blessed God, then went to walk and meditate, and had this thought—what if God should say to me, as the Prophet Ahijah did to the wife of Jeroboam, 1 Kings xiv. 6, “Why feignest thou thyself to be another?” Why dost thou feign thyself to be religious, and yet dost not delight thyself more in God? Why does thy heart go out after anything but Him on whom thou shouldest set all thy heart’s delight? By this thought God was pleased to melt my heart, and to give abundance of tears, for not delighting more in God. Then I came into my closet, and went to private prayer: my heart was carried out to bless God for preservation in these times of sickness from the noisome pestilence, and for the comfort of friends, when better than myself were shut up



from them.\* God was pleased to give abundance of tears, at the consideration of his unmerited goodness to me, in preserving me and my family. Then I went to family prayer; my heart went out towards God in desires and breathings after him. After dinner came the news of hearing the guns, and that our fleet was engaged; my heart was much affected at the consideration of the blood that would be spilt, and of the many souls that would presently launch into eternity: my heart was carried out exceedingly to compassionate them, and to pray to God to spare the shedding of the blood of those for whom Christ shed his precious blood.† I got Mr. Clarke to pray privately in the closet for them; God gave tears of compassion for them. Then, in the evening, went alone into the park, and begged again of God for mercy, and to give me assurance of my own everlasting condition, that whatever became of my body, my soul might be safe: then went to family prayer, (namely, the common prayer,) my heart breathed after God. After supper, committed myself to God.

29,—Sunday. At my table I was affected to consider the plenty God was there pleased to give me; and my heart was carried out to pity

\* An allusion to the plague, which then prevailed.

† The Dutch and French ships at this period approached the Thames.



those who wanted those mercies I enjoyed. After dinner, I went to the afternoon sermon, where the desires of my heart went out after God; and after supper, committed myself to God by a short prayer.

30. In the morning, as soon as I awoke, I blessed God, then went out alone into the wilderness\* to meditate; and there God was pleased to give me sweet communion with him, and to fix my thoughts much upon my death, and to make me pray with strong cries and abundance of tears that I might be prepared for that great change. And then God was pleased to make me meditate upon the joys of heaven, and to consider that heaven would make me eternally happy in the fruition of God in love, which did mightily ravish my heart with desires to enter into those joys. My soul was exceedingly carried out with desires to be with Christ, and I came away much refreshed, and with my heart exceedingly cheered. After I was dressed, I went into my closet, read and prayed; and there, too, the desires of my heart went out exceedingly after God; I blessed God heartily for his mercies, then went to family prayer—my heart

\* The Wilderness, to which allusion is frequently made, was a plantation with an arbour, (belonging to the earl of Warwick's house at Leeze, or Leighs, near Braintree, Essex,) in which her ladyship was accustomed to walk and meditate.



breathed after God. After dinner, without any occasion given, my lord fell into great passion with me; I bore it patiently, without saying anything to provoke it farther, though I was inwardly troubled a while for it.

August 1. Fast-day, for the plague. In the morning rose early, and went out into the wilderness to meditate; when I came in, it was so near chapel time, that I had only time to commit myself to God in a short prayer, then went to chapel; the desires of my heart went out after God. When the public duty was over, I went into my closet, and in prayer there my heart was carried out in earnest desires for pardon for my own and the nation's sins, and with sighs and tears to beg mercy for those upon whom the hand of God was gone out in the sad visitation of the plague. After supper, committed myself to God in a short prayer.

5,—Sunday. I went to the chapel, where, in prayer, my heart breathed after God. In the afternoon, upon hearing a sermon of death, my heart was much moved, and I begged earnestly that God would fit me for my latter end; and after sermon had large meditations on death: afterwards committed my soul to God in my closet in a short prayer.

7. In the morning, as soon as awake, I blessed God, then went out into the wilderness



to meditate, but was met by one in the walks about a work of charity, which hindered my being in private there; then, when dressed, went into my closet, and committed myself to God in a short prayer. After dinner, towards evening, went into the wilderness and read; then went to meditate, but found my heart backward and untoward; but yet the desires of my heart went out towards God, and before I had done, found my heart somewhat quickened. After family duties and supper were over, I committed my soul to God in a closet prayer.

8. In the morning as soon as I awoke I blessed God, then went into the wilderness to meditate; and whilst I was musing the fire burned, and I found my heart, blessed be God, carried out in earnest desires after a nearer communion with God than ever I yet had, and begged, with many tears, that I might be able to say I had seen the Lord, and that indeed he had appeared unto Mary, and that he would manifest himself unto me, as he used to do to those that fear him, that I might not have cause to make that sad complaint, "I sought him, but I could not find him." God was pleased, blessed be his name! to let me have sweet communion with him, and to blow my languid spark of love into a more ardent fire, which I would fain to have blazed with more



than seraphic heat, and I begged earnestly of God that he would this morning enable me to offer up my heart as a burnt-offering in flames of love to Christ. God was so merciful as to let me come away with my heart refreshed and warmed. When dressed, I went into my closet and read in the word, then went to private prayer; my heart was there dull and untoward. In the afternoon, I was hindered, by company and other necessary employments, from being retired.

15. In the morning, as soon as I awoke, I blessed God, then I went out into the wilderness to meditate. God was pleased, blessed be his name! to make me meditate upon the vanity of all worldly things, and to consider what my own experience had shown me of the unsatisfyingness of all the comforts of this world, and at last to conclude in my own deliberate thoughts, that satisfaction was not to be found in honour, riches, friends, or in anything below God; and that he alone could make me happy. God was then pleased to stir up earnest desires after a greater assurance of my interest in him, and make me able to send up strong cries with tears, that he would be "All in all" to me, and that he would make me every day be more thoroughly weaned from all the things of the world, and to enable me to retire from the creature to God.



In the afternoon, my lord had a fit of an ague, and so I was kept from being retired by my attendance upon him.

19,—Sunday. Not sleeping well in the night, by reason of my lord's illness,\* I overslept myself in the morning, and was fain only in short to recommend myself to God for that day; then went to the chapel, and there the desires of my heart went out after God. In the afternoon, went again to church; but my heart was dead and dull in that service, and, do what I could, continued so all that night.

21. My lord and many of my servants being ill, I was fain to spend the day in looking to them; only committed myself to God.

24. In the morning, as soon as up, I went into a room where my window opened just against the door where the dead corpse of my lady Roberts's maid was; the sight mightily affected me, and made me consider that death was now entered into my house, and I was mightily moved to consider why God had yet spared me, and taken away one much younger than myself; and I sent up many prayers and tears to God to prepare me for my death, and that I who was living might lay that prospect to heart.

\* His lordship appears to have been afflicted with frequent fits of gout, which made him very irritable, and sometimes violent and profane.



26,—Sunday. As soon as I awoke, I blessed God, and rose early to go into the wilderness to meditate; and had there large meditations of death, and was much moved to consider what a strange change death made in one moment. The thoughts of a separate soul did much move me, and made me with great contempt reflect what a brutish action it was for me so much to forget eternity, which was pressing upon me. The thoughts of that everlasting condition into which I must enter, and how soon I knew not, made me with earnest desires and tears, beg God to fit me for my latter end, and to have pity upon those in my family that were sick, and some of them in danger of death. God was so merciful as to enable me to strive to enter in at “the strait gate,” and to endeavour to be of that number that take the kingdom of heaven by violence. After I had done, I retired into my closet and begged of God to put my mind in frame for the sermon I was going to hear; the text was, “It is appointed unto men once to die, but after this the judgment.” God was pleased at that sermon to make me awakened to consider of death and judgment.

27. My lord being ill, and my family, I was fain to have but short times of retirement.

28. As soon as I was up, I went into the wilderness, having some trouble upon me, to



meditate ; when I had showed before God all my trouble, I was enabled, as Hannah did, to come away—and my countenance was no more sad, but refreshed. When I had with many tears, groans and sighs, begged God to be “All in all” to me in himself, then I prayed privately in my closet, where the desires of my heart went out after God.

September 3,—Monday. I went into the wilderness, as soon as I was up, to meditate ; my meditation of Him was sweet. Then went into my closet to pray, the desires of my heart went out after God there in a short prayer. After dinner much company came in : towards evening came the news of London being on fire, which much amazed and troubled me, and made me pray heartily for that distressed place and people. The fire began the 2nd of September.

5,—Fast-day. I got up betimes, and when ready went to meditate. News came that Holborn was all on fire, and Warwick-house burned.\* I thank God I found my heart more affected for the common calamity and sufferings of others than for that, and was not at all disordered with the news, but bore it patiently. Then I went to the chapel to hear Mr. Glascock preach : his text was, Isaiah xxvi. 9, “When

\* This great fire of London destroyed eighty-nine churches and 13,200 houses.



thy judgments are in the earth, the inhabitants of the world will learn righteousness." I found my heart much moved at that sermon, and the desires of my heart went much out after God in prayer, and God gave tears of contrition. In the evening, after public duty, I went into the wilderness; and there with many tears begged again for mercy for that poor distressed people, and did endeavour to wrestle mightily with God for this poor nation, desiring that as my sins had brought fagots to that fire, so I might bring buckets of tears to quench those flames. After family prayer, wherein my heart was much affected, I committed my soul to God in my closet.

6,—Thursday. In the morning, I went out into the wilderness to meditate, and to endeavour by meditation to put my soul into their soul's stead, that were spoiled of all, and had not a house to lie in. I found, blessed be God, my heart much carried out to pity them, and to pray for them, and to admire at God's goodness that I had mercies which many others that were better than myself wanted: then, when I came in, heard that Warwick-house was not burned; for which I blessed God. In the afternoon, went out to hear the news, came not home till evening; then prayed again.

9,—Sunday. In the morning, as soon as



ready, I went into the wilderness to meditate; and then, when I had read in the word, I went to private prayer. My heart was much carried out to praise God for my enjoyment of a house and bed, and meat and drink, when so many better than myself, were, by the fire of London, stripped of all these accommodations; and I was in that prayer, enabled by God's mercy to pray and weep before God for mercy for those that had lost all. Then went to the chapel, to hear Mr. Glascock; his text was, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." The sermon was very awakening, and my heart was much warmed by it, and by his prayer. After dinner I went into my closet and prayed: then in the afternoon, went to hear Mr. Woodrooffe, (the domestic chaplain;) his text was, Daniel ix. 12, "Under the whole heaven hath not been done as hath been done upon Jerusalem." The sermon made me shed tears, and much affected my heart—after it, I went in private and prayed it over: then went to visit my servant, Joice, who thought herself to be in danger of death; I spent some time with her, she seemed to be much awakened by what it pleased God to enable me to say to her. Then committed my soul to God.

10. In the morning, went into the wilderness



to meditate; God was pleased to bring the sermons into my mind which I had heard the day before, and to enable me to pray earnestly for strength to put them into practice; especially one direction, which was, to secure my interest in heaven. I did then strive to take the kingdom of God by a holy violence, and to storm heaven by my importunate prayer. God was then pleased, blessed be his name, to carry me up as it were unto Mount Nebo, and from thence to let me have a view of the Holy Land, and by seeing that, to make me say, "I would not live always," because I was convinced it was better for me to die than to live. And I did then heartily desire that, as Elias was, I also might be carried up to heaven, without ever so much as returning first to bid those farewell that were in my house, or ever seeing the face of relations more; for prayer and meditation had so associated my spirit to such company, that I thought I had rather a body too much, than found the want of any. God gave me in this morning meditation, plenty of tears, and many earnest desires of being made meet to be a partaker of the inheritance of the saints in light. God sent me home much refreshed and comforted, then I went into my closet and prayed. After dinner, was hindered by company, from being retired; but after evening prayer in the chapel, and sup-



per were over, I went into my closet and committed myself to God for that night.

16,—Sunday morning. As soon as ready, I went into my closet and read and prayed; the desires of my heart went out after God in that prayer, as also in the prayers at chapel both forenoon and afternoon. After church, when I had heard the young ladies\* repeat the sermons, I went into the wilderness and prayed; then committed myself to God in a private prayer.

20. In the morning, as soon as up, I went into the wilderness to meditate and to examine my own heart before the sacrament, what my condition was, and what sins I was guilty of, that I might confess them; then, when ready, went into my closet, read and prayed, and made a large confession of my sins; and God gave much godly sorrow, and many tears, and much displeasure against myself for offending him. In the afternoon, was hindered by company and necessary occasions, from being alone till evening; and then went to God again by prayer.

22. In the morning, before the sacrament-day, I rose betimes, and as soon as dressed, went into my closet and read the chapters of the institution of the Lord's supper and of the sufferings of Christ, and then did meditate on them,

\* The earl of Warwick's nieces, who were under her ladyship's charge.



and considered what a heinous thing sin was, that made him suffer so much. In the afternoon, I read two hours.

23,—Sunday morning. I rose very early and went into my closet, and upon reading that passage in Scripture of Christ's asking Peter, whether he loved him, and St. Peter's answering, that he knew he loved him, God was pleased to melt my heart exceedingly, and to make me, with abundance of tears, to say, as he did, that he knew I loved him above all things in heaven and earth. I felt the love of God made great work in my breast; then I went and meditated upon the passion of Christ, in order thoroughly to melt my heart; and God was pleased to encourage me to come to his table by bringing most sweet promises to my mind. I had great encouragement to come, by finding some inward persuasion that God, through Christ, would accept me; he was pleased then to give me sweet communion with him. When I had prayed earnestly to God, and blessed him heartily for giving me leave to come, I went to the chapel. In the prayer, the desires of my heart went out exceedingly after God. When the sacrament was brought me, my heart did pant and breathe after it, and God was pleased to give a great deal of comfort in that ordinance, and much assurance of his love; I



had then a lively sense of his love in my heart, and could stedfastly believe that I was my Beloved's, and he was mine. After the sacrament was over, I instantly went up from thence, while my heart was warm, to bless God, and to beg strength to keep the promises I had made of new obedience. God was pleased there to give me sweet communion with him, and much soul-satisfaction. After the public duties of the day were over, in which my heart continued still to breathe after God, I did alone, in the evening, meditate upon the privileges of God's children, and upon his unchangeable love to them, which made the meditation of him to be very sweet to me: then, after supper, I committed myself to God in a short prayer before bed-time. Lord, I bless thee for this day; oh that I might have many more such!

26. In the morning, went into my closet, read and prayed; my heart did breathe after God in that duty. In the evening, went to meditate, but found my heart backward to it, and dull and distracted in it. After supper, committed myself to God in private prayer.

October 8. In the morning, as soon as ready, went into my closet and read and prayed; the desires of my heart went out but faintly towards God in that morning sacrifice; and my



heart was not in a good tune all the day after, but yet I still prayed and read.

10,—Fast-day appointed for London. I got ready early, and then went into my closet and read in the Bible; then stirred up my heart by meditation upon the great judgments God had brought upon the land. God was pleased, whilst I thought upon the crying sins of the kingdom, and how he was provoked by the abominations of the land, and how my own sins had helped to pull down vengeance, exceedingly to move my heart, and to give tears. Then when I had meditated and found my heart to be in frame for prayer, I went to pray, and God, blessed be his name! was pleased to give much godly sorrow for my own sins and the nation's, and to give as great plenty of tears as ever I had in any prayer, and great compunction of heart, and enabled me with great detestation to judge and condemn myself to deserve greater damnation, and to confess that I was the very chief of sinners, and wondered at the patience of God that God yet kept me out of hell. I did there make a large confession of sin, and mightily cry for pardon and mercy. Then went to the chapel, to hear Mr. Woodrooffe preach; his text was, Amos iv. 11, "I have overthrown some of you, as God overthrew Sodom and Go-



morrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord." My heart was affected, both at the prayer and the sermon; afterwards I endeavoured, with all the quickening arguments I could, to awaken the young ladies, (her lord's nieces,) to humble their souls before God, and pressed them exceedingly to make their peace with God. Whilst I was pressing them to repentance both from the judgments of God, and from his mercies, God was pleased exceedingly to move my heart, and to give many tears; and God did enable me much to move their hearts, and to give them tears also. After this, I went and prayed over the sermon, and again with tears begged for mercy for poor England. Lord, I bless thee for this day, and had rather fast with thee, than feast with the world; there being more comfort, as I have experimentally found, in thus repenting and weeping, than in all the world's laughter.

15. God was pleased to enable me with great clearness to assert this truth, that I loved nothing in heaven or in earth in comparison of him, and I was able to call all things dung and dross in respect of him. I found that the love of God, did make great work in my heart. God was pleased to give me sweet communion with



him, and to give me such a sweet refreshing hour, as that I found more solace and satisfaction in it than in all the pleasures I remember to have ever had in the world.

17,—Wednesday. After dinner, I heard some stories read out of the “Book of Martyrs,” with which my heart was much affected, and I desired God that if he should call me to be a witness to his truth, I might willingly suffer for it. Afterwards I read a passion sermon—my heart was moved with it. Then thought for some time upon death, and prayed heartily to God to fit me for that hour.

23. In the morning, was diverted by some occasions from being long retired, and found my heart dead and dull in duty. In the afternoon, too, was distracted, and, like Martha, cumbered about worldly business; and found my heart backward to good, and had my heart very untoward all that day.

November 10. As soon as dressed, I went and read in my closet the bishop of Exeter’s sermon, which was preached before the House of Lords upon the fast-day for the burning of London; his text was, “Of the judgment to come.” God was pleased by that excellent sermon much to awaken me by the consideration of the strict account I should be called to.



After dinner, read Mr. Stillingfleet's sermon to the House of Commons, with which my heart was affected.

20,—Tuesday. In the morning, as soon as ready, prayed to God to go along with me in my journey to London, and then took coach to go, and by the mercy of God got safe thither without any misfortune. As soon as I entered into the burned city, my eyes did affect my heart; and the dismal prospect of that once famous city, being now nothing but rubbish, did draw many tears from me, and made me pity and pray for those who had their habitations burned, and beseech God to make up all their losses to them, and give them patience to bear them. I did endeavour to consider the operations of God's hand, and to lay to heart what desolations he had made on the earth, and would fain have imitated Jeremiah in his grief for the destruction of Jerusalem. When I came to Warwick-house to my lord, I found him, blessed be God, pretty well.

21. In the morning, as soon as dressed, prayed to God: then after dinner, was visited by many of my relations; all that day had no time to be retired till night, and then committed myself to God.

23. In the morning, prayed to God. In the afternoon, was busy in doing the business for



which my lord sent for me, and signed the writing concerning passing away my jointure: was all day busy, and had time only in the evening to commit myself to God.

24. In the morning prayed to God, but with some distraction. In the afternoon went to visit many of my dear relations, and returned not till evening; then committed myself to God.

25,—Sunday. I meditated and prayed to God to fit me for the duties of the day, then went to St. Andrew's Church to hear Mr. Stillingfleet preach; his text was, "God hath not given us the spirit of fear, but of power." It was an excellent sermon, and God was pleased by it much to melt my heart, and to give me many tears, and enabled me in prayer to send up strong cries. After dinner, had good discourse with my lady Manchester, my mother-in-law.

28. In the morning, as soon as dressed, went to prayer, then went in a chair to visit my sister Ranelagh. As I went, had very serious meditations of the vanity of the world, and did there make a short reflection upon what I had seen since my coming to London; how vain and unsatisfactory all was, and how much more real and solid content there was in a retired life. I did then pray to God to sanctify this conviction



to me, and to wean me more and more from all creature contentment. Then came to my sister's, where she and I alone had discourse of that which was serious and profitable. After dinner was visited, and at night committed my soul to God by prayer.

29. In the morning as soon as dressed, went to prayer; and after that went to dinner to my lord Berkley's; and after dinner, was visited by the archbishop of Canterbury, with whom I had very good discourse. After supper, committed myself to God.

December 1. In the morning, as soon as dressed, went to prayer, then went to my brother Burlington's to dinner.

2. . . . Then went to my sister Rane-laugh's, where my brother Robin,\* and she and I, had holy discourse.

4. In the morning as soon as ready, and had taken leave of my lord, I went to prayer, to beseech God to be with me in my journey, and to bless him for my preservation at London; then took coach to go to Leez. As soon as I came out of Warwick-house, I was much pleased that I was now returning to my quiet home from the hurry I had been in at London; but I had this comfort, that I could truly say, I never found my heart taken with any worldly pomp or

\* The honourable Robert Boyle.



vanity I had seen there, but looked upon all with contempt, and chose rather to converse with God in solitude, than to be in the crowd of the world, where I was either diverted from God's service, or distracted in it; I could truly say, I came home more mortified than I went, and resolved to walk closer with God. When I came again through the rubbish of the city, I wept over it, and was much affected at that mortifying sight, and prayed to God to give them new habitations who had lost their old ones. At evening, blessed be God! I came safe home to my own house at Leez without meeting any misfortune by the way, and found all my family well. At night, I committed myself to God.

5. In the morning, as soon as dressed, went into my closet, and there blessed God for bringing me safe home again, and for preserving my family.

9,—Sunday. After church, heard some of my maids say their catechism, and gave them good counsel.

10. In the morning, as soon as dressed, went into my closet and read in the word, then, for some good time, meditated, then prayed; but my heart was something backward to the duty, and dull in it. After dinner, heard archbishop Cranmer's Martyrdom read, and was much affected to



think that the fear of death should make so good a man sign a paper so contrary to his heart: I prayed to God that if he should call me to suffer, I might not deny him for fear.

12. In the morning, as soon as dressed, went into my closet and read in Mr. Baxter's book, *Of being crucified to the world by the cross of Christ.*

13. After dinner, went into my closet, and spent most of the afternoon in reading some papers of occasional meditations, and Scripture reflections made by myself.

16,—Sunday. As soon as dressed went into my closet and read, and then prayed, but my wicked heart was dull and untoward in the prayer. Then went to chapel to hear Mr. Houblon preach; his text was, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." My heart continued dull at that morning service, and I could not, as I desired, draw out the strength of my affections, but my heart did breathe after God. In the afternoon, God was pleased to put my heart into a better frame.

19. In the afternoon, heard bishops Latimer and Ridley's Martyrdom read, and my heart was very much affected to read the courage and resolution with which they died; and prayed much to God that if he called me to it, I might



willingly suffer for his truth. After supper, committed myself to God by prayer.

21. Towards evening was not able, as I intended, to converse with God by meditation, for the steward coming from London then brought me word, that my lord had sent him for me to come up to Chelsea the next week. The lothness I had to leave the sweet quiet and soul advantages I enjoyed at Leez made me much troubled, and so my mind being much distracted, I could not attend upon God without disorder. After family duties were over, I committed myself to God in prayer.

24. God was pleased to make me inquire of the minister of my parish into the wants of the poor, and to relieve many poor distressed families.

25. In the morning, as soon as dressed, went into my closet; and it being Christmas-day, I had large meditations on the birth of Christ, and of the wonderful wisdom of God in finding out such a contrivance, as thereby to reconcile his justice and his mercy by giving his Son to be made flesh.

29. In the morning, as soon as dressed, went to prayer, and my heart was much carried out to bless God for the preservation of myself and family at Leez, all the time of my abode there; and did with great earnestness beg of God that



he would make my journey prosperous, and bring me safe to Chelsea. Then went with my lady Roberts, and by God's blessing got safe to Chelsea in pretty good time. When I had supped my lord was out of humour, and disputed with great passion with me, and did so provoke me that I was surprised into a sudden disputing with him, contrary to my resolution ; and though I said nothing but what was with respect to him, yet his fierceness made me troubled that I had disputed with him : afterwards passed it over, and committed my soul to God in prayer.



## SECOND YEAR.

January 2, 1667, to December 27, 1667.

January 2. In the morning as soon as dressed, I retired, and after reading the word of God, meditated for some good time. Having some things which much troubled me, could not compose my mind as I desired, but remembering that precept in the Scripture, "Is any among you afflicted? let him pray;" I went to prayer, and did then with most passionate earnestness beg of God that he would teach me that lesson, that what condition soever I was in I might therewith be content; and that he would enable me cheerfully to drink that cup which he, my heavenly Father had given me, and that he would give me a composed mind that I might attend upon him without distraction. After this prayer, I found that day, blessed be God! more serenity of mind than before. After dinner, was visited by some of my near relations, but towards evening retired, and meditated with much composedness on things of everlasting concernment. After supper, committed myself to God in prayer.



4. I was then carried out in earnest desires for the salvation of my dear husband, and did with abundance of tears beg that God would convert him, and make him that swears to fear an oath, and to wash him as clean from the guilt of all his sins as the blood of a God could make him. I had then large meditations on death, and had sweet refreshing thoughts of my dissolution. After supper, committed my soul to God in prayer.

6,—Sunday. . . . . Afterwards, I had the news brought me that about two o'clock that morning my lady Denham died; my thoughts ran much upon her after I had heard it, and I had meditations of death, and could not think of anything that night but of death, and prayed much to God to fit me for it, that I might not, as she had been, be taken up with the glittering glories of this world, but mind the one thing necessary: then committed myself to God.

8. . . . . Afterwards, had much good discourse with my lord about things of everlasting concernment, and I did with great earnestness beg him to consider what he came into the world for. Whilst I was pressing him to walk more closely with God, and to watch against his passion, and the sad effect of it, his swearing, (which I with great plainness told him I observed he did more than when I left him,) I shed many



tears, and God was pleased not only to give him patience to hear me, but he seemed also to be affected at what I said. After supper, he was in so much pain with the gout, that I was forced to go presently to bed, for fear of disquieting him, and in my bed commit myself to God.

11. In the morning, as soon as up, I read in the Bible, and whilst I was reading that chapter where it is said, that two should be "in one bed: the one shall be taken, and the other left," God was pleased exceedingly to affect my heart with the meditation of free grace, that should choose any out of the corrupted mass of mankind, and especially such a wretched vain person as myself. I had then very large meditations of free grace, and God was pleased to give me a clear prospect of my vain life before my conversion, which did make me to shed great store of tears, and to acknowledge God's great unmerited mercy towards me, in letting me be plucked as a firebrand out of the fire.

13,—Sunday morning. Retired, meditated, and prayed to God to fit me for the public service; then went to church. Afterwards, had some idle visits, which I was much troubled at.

15. In the morning, as soon as ready, went and prayed; then went early to London to see whether my lady Manchester was not dead. All the way going, I had meditations of death, and



sent up many desires to God to fit me for my latter end. When I came to Warwick-house door my heart ached for fear I should hear she was dead; but, blessed be God! when I came in, I was told, though the doctors had given her over, that that night God gave her rest, and I found her much revived. I did with faithfulness say all I could to do her good, and she showing great satisfaction to see me, I stayed by her till evening, constantly watching all opportunities of doing her soul good. I returned not from her till evening: at night, committed my soul to God.

17. Went to London to see my lady Manchester; I found her very weak and much dozed.\* I spoke to her what I thought might be good for her soul's health; I found my heart much affected at that mortifying prospect, and I did, with many tears, beg of God the salvation of her soul. Then had with my lord Manchester good discourse for some time; returned not from thence till late in the evening.

20,—Sunday. . . . Afterwards, was kept from being long retired by some vain visits, which troubled me.

22. Had the news brought me that my lady Manchester was speechless, and they feared dead

\* Lord Clarendon, who is mentioned in this Diary, also uses the word "dozed," instead of stupified.



before the messenger could come ; my heart was much affected at the news, and I had upon it large thoughts of death. I did again at evening retire and meditate, being much affected for the loss of my poor mother-in-law, who died that night.

23. . . . . Then went to visit my lord Manchester after the death of his wife. When I came first into Warwick-house, I was so far from taking any comfort in the house (now being my lord's, upon the death of my lady Manchester), that I wept very much.

30,—Fast-day for the death of the late king. I went to church to hear the Doctor, who was minister of the parish, preach; his text was, "Touch not mine anointed." I fasted all that day, and was enabled by God's mercy to offer the sacrifice of a broken heart.

February 2. In the morning, as soon as up, I retired and read in the word of God; and whilst I was reading that sweet promise in Isaiah xlix. 15, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands;"—God was pleased exceedingly to move my heart, and to make store of tears run down my eyes at the consideration of that gracious promise. And when I went to



meditate upon that, and another place of Scripture, Isaiah xxxv. 10, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" I found the strength of my affections exceedingly carried out after so good a God, and did compare all the great friendships I had ever heard of with that love which God showed to his people, and did with great detestation reflect upon the littleness and pitifulness of them in comparison of God's: and did with store of sighs, and great abundance of tears, beg that I might be one of that happy number that should have everlasting joy. In prayer, did earnestly wrestle with God for my poor husband's soul, and did, with great abundance of tears, beg that he might be saved from his sins, and did earnestly beg that God would not let a person of so many prayers and tears miscarry.

9. I had, both at dinner, and till evening, a great deal of vain company, which were a trouble to me; for, blessed be God! I did not lift up my soul to vanity; but their discourse was a trouble, and no kind of pleasure to me. In the evening, after they were gone, I retired, and meditated, and prayed. After supper, committed my soul to God in private prayer.

16. . . . Then went to court, dined at my lord chamberlain's, and that day kissed the



king's hand, and the queen's; and stayed at court till pretty late, and had only time, before bed-time, to commit myself to God in a short prayer.

19. In the morning, as soon as ready, retired to pray, but found my heart dull and backward in prayer; then went to London to see my sister Ranelagh, and stayed with my brother Robin and her all that day, and we three, being alone together, had good and profitable discourse of things wherewith we might edify one another. At night, before bed-time, committed my soul to God.

21. . . . Afterwards I went to dinner to my lord privy seal's, where after dinner there was much good discourse. In the evening, when I returned home, retired and meditated on things of everlasting concernment.

23. After supper, my lord being choleric, I was so foolish as to dispute with him, which I was surprised into, doing it before I was aware; but yet, by God's mercy, was kept from saying anything to him that was unfit; yet I was afterwards troubled at my foolishness, because I had resolved never to dispute with him when he was choleric.

24,—Sunday. In the afternoon went not to church, but stayed with my lord, who was not well, and read a sermon to him, with which my heart was much affected.



26. In the morning, as soon as I awoke, I blessed God, and when up, retired and read in the word of God, and whilst I was reading that place of Scripture, "Thou art my portion, O Lord," God was pleased much to move my heart, and to make me able to say, as the psalmist did, that the Lord was my portion, and that by choice, for I truly preferred him before the whole world. I was so convinced of the fulness and sufficiency of this portion, that I did pity all the kings and great possessors of the dirty world as poor, in case they had not this rich and satisfying portion. The converse I had with God this morning for above two hours together was very sweet and refreshing.

March 15. In the morning, as soon as up, I retired and read in the word, then meditated, but with much distraction; yet I continued to do it, but could not bring my mind into the frame that I desired; then I went to prayer; my heart at first was dull there also, but at last it did breathe after God. Afterwards, my lord being exceedingly passionate with D., I strove to take him off from it, but he fell violently passionate against me, which made me, wicked wretch that I was! speak passionate words softly to myself, unadvisedly with my lips: and, O Lord, though no man heard me, yet thou didst; therefore, O Lord, pardon thy unworthy servant. My



brother Hatton dined with us that day, and swore dreadfully, and talked so very ill that I thought nothing out of hell could have done: I was troubled to hear it, and did all I could to keep him from it; but not being able to do it, I did show my dislike at it, and was, by God's mercy, enabled to own religion, and to speak good of it before him. After dinner, I got away from that wicked company; my soul being much grieved to hear my poor husband swear so much. I went to visit my lady Roberts, where I stayed till evening. After supper, I retired, and, with much sadness, thought upon what I had done, in speaking unadvisedly with my lips; I did confess my sin to God, and, with many tears, begged pardon, and did also beg that God would give my husband repentance for that ill-spent day, and did, with many tears, beg of God to give him a new heart, and to sanctify to him that counsel which before supper I had given him: for when he was alone, I did with great affection, and with much respect, but with great plainness, tell him of his wicked swearing, and begged him to strive against it, and told him what a grief it was to me to see him grow worse and worse.

19. Went to dinner to my lord chamberlain's: afterwards went to wait on the king and queen and duchess; was civilly received by them all; and came home without having my



heart at all affected with the court, and was much more inclined to pity them than to envy them.

27. In the morning, as soon as up, I retired and read the word of God, then meditated; my heart was very backward and dull, but afterwards, my lord telling me what a preservation we had in the night, I was affected. It was a preservation from fire in the laundry, when my maids that lay there were asleep; it pleased God that they were awoke with a great smoke, and crying out, they found that the fire under their beds was ready to flame out: there was some fault in the place where they warmed their water, the fire had got in, and had presently burned all, but that the providence of God watched over us, and being timely discovered, was presently put out. O Lord, make me thankful for this preservation!

29. In the morning, as soon as up, I retired and read in a book about eternity. Whilst I was reading in it, God was pleased much to affect my heart with the thoughts of a future blessed eternity: when I had a while meditated upon it, I went to prayer, and did endeavour as it were to storm heaven by my importunate prayers; I did shed many tears, in beseeching God that I might be eternally happy in the enjoyment of himself.



April 5,—Good Friday. In the morning, I rose very early, and went out into the garden to meditate, and had there very large meditations of the sufferings of my dear Saviour, with which my heart was exceedingly affected: when I had for a long time considered what he had suffered for me, I began to think also what he had suffered from me, which did so much affect me as that I shed a great plenty of tears at the consideration of my sins against God, and did judge myself for them; then came in and prayed to God to fit me for the prayer I was going to hear. Mr. Lavendore prayed; he did in a very long prayer confess sin; whilst he was doing so God gave me the sacrifice of a broken heart, and I was able to look upon him whom I had pierced and to be in bitterness as one is in bitterness for his first-born. God gave sighs and tears in great abundance. I kept a fast this day, abstaining from all sustenance till night. In the evening, had large meditations about the sacrament, and sent up many prayers to be fitted for it. After family prayer and supper were over, I committed my soul to God in prayer.

7,—Easter-day. I got up very early, when I had first blessed God as soon as I awoke: when ready, I retired, and when I had read in the word, I meditated for a great time upon the sufferings of my Saviour; and when I had warmed my heart



by the consideration of his love I went to prayer, and I did judge and condemn myself to be worthy of the greatest torments that ever were inflicted upon any creature, and did with as much earnestness, and as many tears, beg mercy for my soul, with pleading all the promises, as ever I remember to have done in all my lifetime. I did earnestly beg of God to seal unto me in the sacrament, the assurance of my everlasting condition: then went to church, where I heard Mr. Ken preach; his text was, 1 John iii. 3, "And every man that hath this hope in him purifieth himself, even as he is pure." I was very attentive at the sermon, and moved by it: when sermon was done, I found my heart exceedingly to long after the blessed feast: and when I remembered the sufferings of my Saviour, I did weep bitterly, and, with great earnestness, begged of God to give me Christ; my heart was much carried out to bless God, and I had there such sweet communion with him, that I could say, it was good to be there. When I had done, and given to the poor, I came home with my heart much refreshed: and as soon as I came home, while my heart was warm, I went and blessed God, and begged, with many tears, that he would now strengthen me to live better than ever I had yet done. After dinner, went to my own chapel, to hear Mr. Woodrooffe; his text



was, "As Christ was raised from the dead by the glory of the Father." God was pleased to move my heart by it. After it was done, I retired and prayed over both the sermons. I found all that day my heart was much warmed and refreshed, and I was enabled with much cheerfulness to serve God all that day. O Lord! I do most heartily thank thee for this blessed day, which has truly discovered to me that the consolations of thee, my God, are not small.

8. In the morning, as soon as up, I retired into the garden to meditate: my meditation of God was sweet, and I did in prayer serve him with great cheerfulness. Afterwards, my brother Burlington, being to go the next day for Ireland, dined with me, and a great many more of my relations, who stayed with me till evening. As soon as they were gone, I retired, and had meditations of death.

11. In the morning, as soon as up, I retired into the garden to meditate; but my heart was very backward to it, and all that morning continued very dull, and I could not possibly quicken it, or bring it into a good frame.

18. In the morning, as soon as up, retired and meditated; my meditations of God were serious, and at prayer my heart breathed after God: then went to London to dinner to my lord chamberlain's. After dinner, went to Mrs.



Chichely's, to the christening of her child, where the king and my lord were godfathers. I went to bed sick.

20. In the morning, being still somewhat indisposed in my health, I was fain to lie in bed late. When up, had only time in a short prayer to recommend myself to God; my lord chancellor Hyde\* and a great deal of company dining with me, and some stayed with me till night: had then only time to commend my soul to God before bed-time.

23. In the morning, as soon as dressed, in a short prayer I committed my soul to God: then went to Whitehall, and dined at my lord chamberlain's; then went to see the celebration of St. George's feast, which was a very glorious sight. Whilst I was in the banqueting-house, hearing the trumpets sounding, in the midst of all that great show, God was pleased to put very mortifying thoughts into my mind, and to make me consider, what if the trump of God should now sound? which thought did strike me with some seriousness, and made me consider in what glory I had in that very place seen the late king, and yet out of that very place he was brought to have his head cut off. And I had also many thoughts how soon all that glory might be laid in the dust: and I did in the midst of it con-

\* The celebrated lord Clarendon, author of the History of the Rebellion.



sider how much greater glory was provided for a poor sincere child of God. I found, blessed be God! that my heart was not at all taken with anything I saw, but esteemed it not worth the being taken with. At night, committed my soul to God.

24. In the evening, went to see the duchess, at St. James's. At night, when I returned, committed my soul to God.

May 7. In prayer this morning, my heart did but faintly breathe after God. In the afternoon, was visited by the archbishop of Canterbury; and at evening, I went to the duchess of York. After supper, committed my soul to God.

8. In the morning, as soon as up, I went into the garden to meditate; but my mind was discomposed, and, like Martha, I was troubled with worldly business; and the duchess of York being resolved to invite herself to sup at my house within two or three days, I was full of care how to entertain her, and could not compose my thoughts as I desired; and in prayer, too, my mind was wandering. After dinner went to see my lady Ann Barington, and returned not home till evening.

14. In the morning, as soon as up, I retired into the garden to meditate, my meditation of God was sweet; and in prayer that morning my heart breathed after God. Then I went with my lord chamberlain to Roehampton, to dinner, and



at evening to see the duchess of York, who had her two sons ill.

15. I went to see the duchess's children; returned not home till late at night: before bedtime committed my soul to God.

16. I kept a private fast, being the day three years upon which my son died. As soon as up, I retired into the garden to meditate; had there large meditations upon the sickness and death of my only child, upon all his sick-bed expressions, and the manner how God was pleased to awaken him, with which thoughts my heart was much affected; and then I began to consider what sins I had committed, that should cause God to call them to remembrance, and slay my son.

17. In the morning, as soon as up, (which was late, I being indisposed,) when dressed, had only time in a short prayer to commend myself to God. After dinner, went to visit my lady Bedford; I had with her lord and her a great deal of good discourse. Afterwards went to see the duchess of York's two children; had with the duchess a great deal of good discourse. Returned not home till late in the evening. After supper, committed my soul to God.

22. At evening, went to visit the duchess of York, whose sons were both very sick. When I went to the duke of Kendale, I found him in a



convulsion fit, and near death : the sight of him, and of the king and duke, and four doctors standing by him, and the women about him crying to the doctors to give him something to ease him, and yet they not being able to do it, made me think they were all physicians of no value ; and that they might say, unless the Lord help thee, how can we help thee ? It pleased God by the sight of the dying child, much to affect my heart, and to make me pray for a sanctified improvement of this affliction to the parents. I came home not till late in the evening ; and that night the duke died. After supper, I committed my soul to God.

24. After dinner, had with me my brother Robin ; had with him good discourse. In the evening, retired and read in some books to fit me for the sacrament ; and after supper committed my soul to God.

25,—Saturday. I did with many sighs and groans confess my sins ; whilst I was thinking of their heinousness, and was ready to be frightened to go to God for pardon of them, they were so many, God was pleased to put this thought into my mind, that when my son had once offended me exceedingly, and I thought I could not in a great while be able to forgive him, yet upon seeing him of a sudden fall down upon his knees, and with earnestness and tears beg my pardon, I



could not longer retain my anger, but instantly pardoned him : God was pleased by this thought to encourage me, by considering he was much more merciful than I could be ; I did then with tears of contrition confess my sins, and plead the promises for mercy.

27. At evening, went to see the duchess of York ; my heart was carried out much to compassionate her, and I wept with her. After supper, I committed my soul to God.

28. After dinner, I went to visit my lady Roberts and the bishop of Winchester ; returned not home till evening, then retired into the garden to meditate ; had meditations of death. After supper, committed my soul to God in prayer.

29. In the morning, as soon as up, retired into the garden to meditate ; my thoughts were something disturbed and unsettled, yet at last I had some serious meditations, and in prayer, my heart breathed after God : then, it being the king's birth and restoration-day, I went to church to thank God for his majesty's restoration. After dinner, had company, and so continued to have all that day ; had no time for retiring, only after supper, committed my soul to God.

30. After dinner, I had company ; and upon seeing a blind minister, I had my heart much affected, and at evening, retired and did heartily



bless God for my eyesight; and for the use of my reason, upon seeing one that had been distracted.

June 2,—Sunday. God was pleased by the afternoon sermon, much to affect my heart; after church, I was hindered by a great deal of vain company from being retired, which troubled me.

6. At evening, the archbishop of Canterbury came to see me, I had with him good discourse.

8. As soon as up, I retired, meditated and prayed, but with some distraction. After dinner, went to see the duchess of York, who sent to me to have the duke of Cambridge (that was dangerously ill) come to my house for change of air: I stayed with her a great while, and had good discourse with her. At last, it was determined that the duke should not come to my house, but to the bishop of Winchester's. I returned not home till evening: committed my soul to God at night, being very well pleased that the duke came not, because I feared he would die there.

12. After evening prayer was over, came the ill news that the Dutch were come as far as Chatham, and had set some of our great ships on fire. I was much surprised and grieved at that sad news, and presently retired and prayed to God, and did confess that he was just, and that he had punished us far less than we deserved, and did



with great store of tears beg that a way might be found out to save us from destruction, and that he would not let the French set up Popery in the kingdom. I did send up strong cries for mercy for England. After supper, committed my soul to God.

13. God was pleased also to enable me with much sorrow and many tears, to bemoan my husband's swearing and cursing, and I was much troubled to think that he did often at his table (which God had spread daily with variety of his creatures) curse and swear, when he should have been speaking good of his name, and blessing him. I did weep much for this sin, and did with earnestness beg of God to pardon this unworthy return for his mercies, and did with great truth confess that it were now just with God, to deprive us of those mercies we had so abused, and to turn us out of those houses wherein he had been so blasphemed; and I did exceedingly adore and admire his mercy, that did yet keep the plague out of my house, when that curse was so usually in my husband's mouth.

14. In the morning, as soon as up, I retired into the garden, and did there meditate upon the sad condition of this poor kingdom, having that morning heard of the burning of three more of our great ships. I was enabled by God's mercy to pour out my soul to God for the



kingdom, and, with many tears, to beg for mercy, and for a sanctified use of this affliction to the king and the whole kingdom. When ready, I read in the prophets the threatenings of God against a rebellious people, with which my heart was much affected, and prayed to God to divert his judgments from us.

15. In the morning, as soon as up, I retired into the garden to meditate; my meditation of God was sweet, and I was enabled to say in my deliberate thoughts that nothing was so sweet as religion, which was able in the greatest troubles to quiet the mind by fixing it upon God. And that place in Scripture, Deut. xxxii. 31, "Their rock is not as our Rock," was much in my thoughts, for I saw many of the most jolly people much cast down under this affliction; and, blessed be God! I found that though I was sensible of God's judgments, yet I had the Rock of Ages to flee to, and having him to put my trust in, I did not fear what an enemy could do unto me.

17. In the morning, as soon as up, I retired into the garden to meditate; but was soon hindered by Mr. Latham's coming to me, with whom I had good and edifying discourse. When dressed, I had but short time for my devotions, and only in a short prayer committed myself to God. As soon as I had dined, I went to see my



sister, and with her went to court to see the queen, and to make some other visits to my friends; returned not home till late.

18. After dinner, I went to see my sister, and with her went to visit the duchess; returned not home till late. After supper, committed my soul to God.

20. In the evening, I heard of the death of the duke of Cambridge, who died that morning: my heart was much affected with compassion for the duke and duchess, and I did heartily, with tears, pray to God for patience for them, and a sanctified use of this great affliction.

21. After dinner, I went to see my lady Berkeley; had with her, for some time, good discourse, wherein I did persuade her to take up with God for her happiness, and to be assured that nothing but being truly religious could make one happy.

23,—Sunday. In the morning, as soon as ready, I retired and meditated, but before I did so, I found myself very apt to be angry, and to have passionate expressions, which afterwards I was troubled at, and did, before I went to church, beg God's pardon for my discontented humour.

24. I had a sweet refreshing morning, having three hours together without interruption, both time and a heart to be serious with God for the good of my soul. After dinner, I went to London



to see my sister, and from thence, we went to visit the duchess of York, after the death of her son; upon seeing her, I was affected with compassion for her. After I returned home, I fell into a foolish dispute with my lord, in which I was too earnest and too passionate, and continued to be so a good while; but afterwards, before I went to bed, I was much troubled at it, and did beg God's pardon for my wickedness.

30. In the afternoon, had a great deal of company, and that day my dear brother Robin took leave of me to go to Oxford, which troubled me. After supper, committed my soul to God.

July 1. In the morning, as soon as up, I retired into the garden to meditate; my heart at the first was very backward and dull; then I came in and read in the Bible, then again meditated, but could not find my heart warmed as I desired, yet still continued to endeavour it, for two hours together, and could not go away satisfied without I were able to say I had seen the Lord: God was pleased to put this thought into my mind, that a courtier would wait a great while, for but a word or smile from the king, and could not I wait till God was pleased to lift up the light of his countenance upon me. After this I went to prayer, and there God was pleased to come in, and to enable me to pour out my soul before him, and with great plenty of tears to



beg for mercy, and to praise him most heartily for his mercies, and to confess myself to be less than the least of them: I did truly acknowledge that I did not deserve a crumb of bread, nor a drop of water. God was pleased to send me from him this morning, much cheered and refreshed. O Lord! I bless thee for enabling me thus to pour out a prayer before thee, and for not sending me away making that sad complaint, "I sought him whom my soul loveth: I sought him, but I found him not," Canticles iii. 1. Afterwards, I went with my lord, and my lord chamberlain, to dinner to Roehampton: returned early back, and I had a good time for converse with God, and for large meditations of death. After supper, committed my soul to God.

6. In the morning, as soon as dressed, I retired to meditate, but my heart was very backward, and my thoughts were much discomposed; then went to prayer; in prayer my heart did breathe after God: then I went to church, to hear a blind minister preach; his text was, "And he was called the friend of God," James ii. 23. At the prayer my heart was much moved, and God gave tears to bemoan my sins, while he was confessing sin; and at the sermon also my heart was moved, and I was very attentive to it: after I came home, I prayed it over. After dinner, went to my own chapel, to hear Mr. Woodrooffe;



his text was, "And because ye are sons, God hath sent his Spirit into your hearts." It was a good sermon, and God was pleased to move my heart by it. After church, I had with me the blind minister, with whom I had much good discourse, and found my heart much carried out to compassionate him, and to praise God for giving me my sight: afterwards prayed over the sermon, and heard the young ladies repeat; and after supper, committed my soul to God.

8. In the morning, as soon as up, I retired into the garden to meditate, and having the day before heard at Whitehall that the articles of peace were brought by Mr. Coventry out of Holland to be signed, and that, in a few days, the peace must be either agreed on, or broken off, and that as yet it was disputable which it would be, I began to consider of what great consequence what they resolved on was to poor England, and then I went to pray to God to give us the blessing of peace, and this I did with great earnestness; and with a great abundance of tears did bewail my own and the nation's sins, for which God was provoked to punish us, and I did mightily with sighs and groans plead and wrestle with God for mercy for England, and that he would sheath up the sword, that no more Protestant blood might be shed: and I did find that it was not the fear of losing my estate,



nor my own personal sufferings, that made me so desirous of peace, as the desire I had that the Protestant cause should not be weakened by our unhappy divisions: God was pleased this morning to draw out the strength of my affections after him, and to make me endeavour to wrestle with him for a blessing upon the kingdom and myself. Afterwards, I went to dinner to my lord chamberlain's to hear what news of the peace, my mind being much set upon that business: after that I went to visit some of my friends; returned not home till the evening. After supper, committed my soul to God.

11. After dinner, the weather being excessively hot, I retired to meditate, but was, by the violence of the weather, much discomposed and dull. After supper, committed my soul to God.

12. In the morning, continuing still to be much discomposed by the extreme violence of the weather, I rose later than ordinary, and in all the performances of that morning had a great dulness upon me.

16. After dinner, my lord being violently ill of the stone I stirred not from him; towards evening, he growing much worse, and being for want of sleep exceedingly discomposed, I did with great earnestness beg (with many tears) of God rest for him; which petition of mine God



was pleased to grant, and he suddenly fell asleep, and slept two hours together, and awoke after it much refreshed: in that time of his taking rest I had by him sweet communion with God, and two sweet refreshing hours.

19. In the morning, as soon as up, I retired, and meditated, and prayed; but had not so long time as usual to do so, because my lord would not suffer me to be long from my attendance upon him, yet I watched all the opportunities I could whilst he slept, to have returns to God. In the evening I was visited by the bishop of London, with whom I had some good discourse; and after supper, I committed my soul to God.

26. In the morning, as soon as up, I retired, and it being just a twelvemonth since I kept a Diary, I read over what I did in that year, which, whilst I was doing, God was pleased much to affect my heart, and to make me shed many tears at the consideration of the sweet refreshing hours God had given me in that year, for every one of which as I read I did heartily bless God; and as I read I did also beg his pardon for all the sins I had there set down: when I had done and considered how many ill days I had for one good one, I was much ashamed and troubled, and did heartily beg God's free forgiveness of the sins of that year: in prayer the



desires of my heart went out after God in great earnestness, and my soul did follow hard after him. In the evening, committed my soul to God.

August 5. In the morning, as soon as dressed, I prayed to God; then went with my lady Roberts and her lord to Durdon's to see my lord, who was there. Sir H. S. dined there that day; it was a great trouble to me to see him for fear he should be profane, but it pleased God to restrain him, yet knowing how profane a person he was, it much troubled me to be in his company.

7. Before dinner, a messenger came from my lord to me to come presently away to him to my lord Berkeley's, for he was fallen very ill there of a fit of the gout: I found him full of pain. In the evening, while he slept, I had time for retirement, and did heartily beg of God to remove and sanctify his pains to him; and at night committed my soul to God.

11,—Sunday. In the morning, as soon as up, I retired into the wood to meditate, my meditation was sweet, and whilst I mused the fire burned, and in my prayer my heart was much carried out after God: then I went to the chapel to hear Mr. Wood, my lord Berkeley's chaplain, preach; his text was, 1 Cor. vii. 16, "For what knowest thou, O wife, whether thou



shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" It was my lord Berkeley's wedding-day, which he constantly kept. After dinner, I retired and prayed God to make me instrumental to save my husband.

14. After dinner, had in the gallery a great deal of discourse with my lord Berkeley about things of everlasting concernment, wherein I did exceedingly press him to the serious practice of religion, and as a great help to it did much persuade him to meditation, and assured him from my own experience how pleasant a thing religion was, and put him much upon the trial of the truth of his condition, for which he thanked me, and seemed to me to be much affected with what I said: after I was gone from him, I prayed to God to bless the advice I had given him: all the while I was there I daily endeavoured his salvation. At night, committed my soul to God.

16. In the afternoon, I went to see Bedington, and as I walked in the garden in the retired walks, where I used to meditate, I blessed God for the sweet refreshing hours I had had in those walks, where formerly I had often enjoyed communion with God.

20. After dinner, left Durdon's, and returned home to Chelsea.



21. After dinner, I went to see my sister, and with her went to see the duchess after the death of her mother.

26. In the morning, as soon as up, I retired and meditated; and having the night before heard that the king had sent to the chancellor to advise him to deliver up the seals, my meditations ran much upon the vanity and uncertainty of all worldly greatness, and how much better it was to put confidence in God, than in princes; I did then in prayer beseech God to sanctify this fresh example to me, and more still to wean me from all worldly things. Then I went to London to dine at Newport-house, and from thence went to see Warwick-house, which I had not seen before since my lord began to build; whilst I was there the workmen, not having done what they should, put my lord into passion, and made him swear very much, which was so great a trouble to me that I took no joy in seeing the house, though it was very fine, but I got into a private room and begged God to forgive my poor husband his swearing, and to give him patience that the house might be perfumed with prayers, and not profaned by oaths, and that God might delight to dwell amongst us there. I returned not home from thence till late in the evening, and then at the door was met with the news of my lady Ann Barrington's being in



labour; I went directly thither, praying to God to give her a safe delivery; I stayed with her all night, she having most terrible sharp labour: I was exceedingly afraid of her, and with much earnestness and many tears begged a safe delivery for her. God was pleased a quarter before seven in the morning to give her a safe delivery of a girl, for which I heartily blessed God.

31. Went with my sister to Clarendon-house to dinner, and to see my niece Hyde, having heard that the night before the king had sent to demand the seals from the lord chancellor, which were that night sent the king: whilst I was there I had many thoughts of the vanity of all worldly greatness, with which my heart was affected. After dinner, I went to see the duchess, with whom I had some mortifying discourse of the uncertainty of all worldly glory: returned not home till late. After supper, committed my soul to God.

September 5. In the morning, as soon as up, I went into the garden to meditate; I was no sooner there but God was pleased to bring my mind into frame, and to make the desires of my soul go out after communion with him exceedingly, and when I did examine and prove myself whether I were in the faith or no, I had the comfort to find that I did love God above all,



and that I esteemed his favour above ten thousand worlds, and counted all dung and dross for him: God did give me this morning great store of tears, and I had for two hours and more the pleasure of having my soul ravished with desire after him, and I came in with my soul much warmed and comforted. Afterwards I read in God's word and prayed; in prayer my heart was much carried out to praise God, and to beg the salvation of my husband's soul. After dinner, I went by water to see the archbishop of Canterbury at his house in Lambeth; returned not home from thence till evening: after supper, committed my soul to God.

6,—Friday. At dinner, and after dinner, had a great deal of company; then went to my lady Ann Barrington's to the christening of her child, and was a godmother, and whilst the child was baptizing, I did most earnestly pray to God to sanctify it, and to make it an heir of eternal life.

10. In the morning, as soon as up, I retired to pray; then went with my lord to Leez, and, blessed be God! met with no misfortune in my journey, but got safe to my house in good time; by the way I read in a good book. When I first came in, I found my heart much affected with God's mercy, in letting me see my house again. At night, I committed my soul to God.



11. In the morning, as soon as up, I went into the wilderness. I was no sooner come into the walks, which I used to meditate in, but God stirred up in me spiritual breathings and pantings after him: when I was there I came into an arbour which I had a particular reason to remember; for once when I was so troubled that I thought I should sink under my burden, and never be able to take it up more, God was pleased there so to comfort me, and assure me of being happy in his favour, that I went away cheerful and composed. After I was ready, I read in the Bible, then prayed; the desires of my heart went out after God, and my heart was much carried out to praise him, and with many tears to beg the salvation of my husband's soul. After dinner, was visited by many of my good neighbours, and was taken up with some necessary business. After supper, committed my soul to God.

14. I begged God's blessing upon me in my journey to Chelsea, and then, after doing some works of charity, I took coach; by God's good providence I came safe home, and there met the good news of the duchess of York being that morning brought to bed of a boy.

22,—Sunday. In the afternoon, was hindered by my lord's commands from going to church, for which I was much troubled, seeing him so



passionate about it; but after my lady Jane Clifford was gone, I retired, read, and meditated; and after I had earnestly prayed to God to give me patience, and a contented mind in my condition, I was composed.

23. My spirit was much revived when I considered, after reading in my Diary, that though I had often tripped in my journey to heaven, yet I had never forsaken my purpose of going thither; and that though I had many great failings, for which I endeavoured to be humble, yet I found my heart was sincere with God, and he had the prevalent stream of my desires and endeavours. God was pleased to give me much joy, which a stranger intermeddles not with, for I did then rejoice with unspeakable joy, and meditated upon the happy condition of a child of God, and much supported and fortified my spirit against all the troubles I went through in this world, with the thoughts that they were but momentary, and that heaven would make me amends, and that one moment there would make me forget them all. I blessed God that I was able to look back upon a life not spent in seeing plays, and in cards, and reading romances, but in a sincere endeavour to glorify him, and to seek after the one thing necessary.

30. In the afternoon, my lord being in great pain, I stirred not from him, but sat all day and



tended him; and after supper committed my soul to God.

October 2. Towards evening, hearing that my chaplain, Mr. Woodrooffe, who had been sick about ten days, was now they feared in great danger of death, and that his poor wife was in very great grief, I went to see her, and did endeavour, by all the good counsel I was able to give her, to make her content to submit to God's will. Afterwards retired, and begged of God that he would be pleased to restore him again, that he might yet live to do good in my family, and that he would be pleased to enable his wife with patience to bear what he was pleased to lay upon her. Afterwards, committed my soul to God.

3. In the morning, as soon as up, I retired, and hearing that Mr. Woodrooffe was worse, I prayed with many tears to God for him, that he would yet, though he was sick nigh unto death, restore him; but if not, that he would have mercy upon his soul, and support his wife. After dinner, Mr. Watson came to see Mr. Woodrooffe, and he went to prayer for him. Whilst he was praying, it pleased God to make the desires of my heart go out after him, and with many tears to bewail my sins, and to beg the life of my chaplain with very much earnestness. Towards evening I retired, and had



large meditations of death, and prayed to be fitted for that hour. After supper, I committed my soul to God. It pleased God from that time Mr. Watson prayed for Mr. Woodrooffe, to make him begin to recover; which I had an inward persuasion he would.

9. My lord was passionate with me without any occasion, and shot out his arrows, even bitter words, at which I was much troubled, and could not forbear, when alone, from weeping much; yet I prayed to God to give me patience. In the afternoon had with me my lady Roberts; had with her much good discourse. Towards evening retired; and my mind being still much disturbed, by reason of my lord's passion, I went to prayer, and poured out my complaint before God, and showed him all my trouble; and after prayer, blessed be God! my heart was much composed.

13,—Sunday. After dinner, I heard my lady Essex repeat the sermon; and did, with all the awakening considerations I could, endeavour to persuade her to be strictly religious. Whilst I was endeavouring to move her heart, God was pleased to move mine, and to enable me to speak to her with many tears; and when she was gone from me, to make me pour out my heart in prayer to God for mercy for her, and her two sisters.



22. In the morning, as soon as up, I retired to meditate, my meditation of God was sweet; then prayed; the desires of my heart went out after God in prayer. Then I went to London, to dine at my lord chamberlain's. I had, before dinner, with my lady Manchester good discourse. After dinner, went to wait on the queen and the duchess of York. Returned not home till evening, and then retired and meditated upon all I had seen at court that day. It was a great day there, because of the Dutch ambassador's wife's coming to see the queen; and I saw the queen and ladies in great gallantry of jewels, yet when I had seen it, and came to consider of it, I did in my deliberate thoughts prefer retirement and worshipping of God before all the glories of all the courts in the world, remembering that a child of God should hereafter shine as the sun itself in the firmament.

27,—Sunday morning. As soon as ready, I retired, meditated, and prayed to God to fit me for the public worship of that day. Then I went to church, to hear Dr. Walker preach; his text was, "Work out your own salvation with fear and trembling." It was a very awakening sermon, and God was pleased much to stir me up by it.

28. In the morning, as soon as up, I retired into the garden to meditate upon the sermons I



had heard the day before; I did with much earnestness and with tears beg of God, that I might be more earnest than ever in working out my salvation. I had not so long time as usual for meditation because Dr. Walker came to me, with whom I had profitable discourse. After I came in, I read and prayed; my heart did breathe after God in that prayer. After dinner, sat and worked by my lord, he being still ill. Towards evening, retired and meditated, and, with many tears, begged of God to be fitted for my latter end. After supper, committed my soul to God.

November 1. In the morning, as soon as up, I retired and read in the Bible; then read some occasional meditations of my own. Whilst I was reading one about the sun's shining so bright that it put out the fire, God was pleased much to move my heart with the subject of it; which was, when once we have had a taste of soul-pleasures, we do not miss the pleasures of the world, which before we doted on. All that day I had great pleasure in thinking upon those happy hours I enjoyed with God in the morning. After dinner, sat and worked till towards evening; then went to meditate upon heaven, with which my heart was much affected. After supper, committed my soul to God.

4. Went to London, and dined at my sister Scarsedale's: after dinner, went to see my lady



Northumberland. Returned home at evening, then retired and meditated upon death: my mind that night was something dull and distracted in duty. After supper, committed my soul to God.

5. In the morning, as soon as up, I retired and meditated upon the great mercy of God in delivering this kingdom from the gunpowder treason, and did praise God in my prayers for that great mercy. Then, there being no sermon at the church, I went to London and dined at my sisters. After dinner, went with her to visit my lady Warner, who had lost her only child by Mr. Marsh; they were both under great affliction, and I did endeavour to say all I could to make them get a sanctified improvement of it: my heart was much affected for them. Then went to see my lord Clarendon; which was a loud sermon to me, not to put confidence in princes, nor in all the greatness of this world, to see him that was so great a favourite, left as he was. I returned not home till late in the evening. After supper, committed my soul to God.

10,—Sunday. In the morning, as soon as up, I retired, read, meditated, and prayed; the desires of my heart went out after God in that prayer, and I did beg of God to be fitted for the public service of that day; then went to hear



the doctor of the parish preach ; his text was,\*  
 “ Who can abide his coming ? ” — I was attentive  
 at the sermon ; and, in the prayer, the desires of  
 my heart went out after God. After I came  
 home from church, I retired and meditated  
 upon the sermon : then heard the news of the  
 duke of York’s having had the small-pox come  
 out upon him the night before, with which my  
 heart was much affected. I retired and prayed  
 for him.

21. In the afternoon, had with me my lady  
 Barington, who told me that sir Gobert Baring-  
 ton’s lady died on Tuesday. After she was  
 gone, my thoughts were much taken up with  
 thinking on the happy change which my lady  
 had made, in going from a sinful world to the  
 fruition of God in love ; which she, living so  
 good a life, made me confident she had done.  
 My thoughts were upon the joys of heaven,  
 which made me long to be dissolved and to be with  
 Christ. After supper, committed my soul to God.

22. After dinner, I was taken up with  
 necessary affairs, and in doing some works of  
 charity till towards evening : then retired and  
 had large meditations of death, and prayed to  
 be fitted for it.

26. After dinner, and till towards evening,  
 had my sister Scarsedale with me ; then went to

\* Mal. iii. 2, “ But who may abide the day of his coming ? ”



see my lady Roberts. When I returned, my lord, without any occasion given by me, fell into a great passion with me, which troubled me so much that I fell into a dispute with him, wherein I was very passionately affected, and wept much, and spake unadvisedly with my lips, telling him that I was so much troubled with his unkindness to me that I was weary of my life. After I came from him, too, I wept much; but afterwards I went to prayer, and therein did beg God's pardon for my shedding so many tears for anything but my sins, and for not being content with what his providence was pleased to order for me.

27. In the morning, as soon as up, I retired, read, and meditated, but found a great melancholy indisposition upon me, not having recovered the disorder of the day before: yet I endeavoured to bring my mind into frame, and went to prayer; but my heart did but breathe after God in that prayer. At dinner had my lord Powlet.

December 5. At dinner, and after, had with me the bishop of Salisbury. Towards evening retired, and read a sermon to the young ladies, of the excellency of Christ, with which my heart was affected: afterwards meditated upon the subject of the sermon,—my meditation was sweet.



6. In the morning, as soon as up, I retired and meditated; my meditation was upon the vanity I had observed in all worldly things, and the insufficiency of them to make me happy. I did then consider of the many various providences of God to me, and how often I had found, that what I believed would most conduce to my happiness was far from doing it, and many times, when I enjoyed it, I found it was rather a trouble than a satisfaction to me.

12. My heart was much carried out to pray for my poor husband's soul, and to beg converting grace for him, and a sanctified improvement of all those dreadful pains he so frequently had. After dinner, my lord keeping his bed and being in violent pain, I stirred not from him; but, he sleeping between whiles, I read in a good book, with which my heart was much affected.

15,—Sunday. As soon as ready, I retired, and meditated, and prayed; the desires of my heart went out after God in that prayer. Then I went to church, to hear the doctor; his text was, “Lest any of you be hardened through the deceitfulness of sin.” God was pleased to make me attentive at the sermon, and to move my heart by it; and, in the prayers, the desires of my heart went out after God. In the afternoon, heard Mr. Woodrooffe, and it being the first sermon he had preached since the recovery



of his desperate sickness, it pleased God to affect my heart much with it; his text was, 2 Chron. xxxii. 24, 25, "In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. But Hezekiah rendered not again according to the benefit done unto him." I had less time than usual for retirement, because my lord was so ill. After supper, my lord, when he was in bed, not being able to sleep, bid me pray to God to give him rest, which I did; and it pleased God, blessed be his name! to hear my prayer, and to give him rest, and to make him wake much better.

22,—Sunday. I did with great delight think of the approach of the sacrament, and had earnest hungerings and thirstings after it, and with desire I did desire to eat it, and with very great plenty of tears did beg of God to give me at the sacrament an assurance of his love. I was attentive at the sermons, and at the prayers my heart did go out after God. After I came home in the afternoon, from hearing Mr. Ken, God was pleased to move my heart to speak to my lord about things of everlasting concernment; and I was enabled, in an awakened frame of spirit, to persuade him to repentance, and to make his peace with God: whilst I was doing so, it pleased God, for a long time together, to



make him not only to hear me patiently, but to seem very much affected with what I was enabled to say to him. Afterwards, I had only time, in short, to pray for a blessing upon the sermons, and upon what I had said to my lord.

23. In the morning, I rose a long time before day, and when retired, I meditated upon the sacrament. After dinner, my lady Essex being to receive, and she never having done it before, I did with her sister and her take much pains.

24. At dinner, and for a little time afterwards, had with me my lord chamberlain and his lady. When they were gone, I got Mr. Woodrooffe to my lady Essex, and heard what he said to her to fit her for receiving the sacrament. Afterwards, spent the whole day in meditation and prayer.

25. In the morning as soon as I awoke I blessed God, then rising very early I retired; and it being Christmas-day, I read of the nativity of Christ, and of his sufferings, with which I endeavoured to affect my heart: then I did, with all the awakening meditations I could, stir up my heart for the serious employment I was going about. I had large meditations of the sufferings of Christ, and of the greatness of his love, which did much affect my heart. I had also passionate pantings and breathings after communion with Christ in the sacrament, which



were very delightful to me: then I went to prayer, and did bless God for all his mercies, and mightily weep before him for a blessing upon the sacrament, that he would there give me all the benefits of the new covenant, and that I might have there a nearer communion with him than ever I yet had. Then I went to church, to hear Mr. Littleton preach; his text was, Isaiah ix. 6, "For unto us a Child is born, unto us a Son is given." It was an excellent sermon, and I was both attentive and much moved at it. When the minister began to read the general confession, God gave me the sacrifice of a broken and contrite heart, and I did with great plenty of tears bewail my sins, and had much contrition for them; when I had received, which I did much to my comfort, I was mightily carried out to praise God, and I found I was full of admiration at his goodness to me. In the afternoon, Mr. Ken preached; his text was, "For this cause was the Son of God manifested in the flesh, that he might destroy the works of the devil." I was attentive and affected at the sermon. I did in discourse with the young ladies warn them to be careful to keep their engagements made to God at the sacrament.

26. At dinner, and till prayer-time, I had a great many of my friends with me; and I found



my heart in the afternoon to be very vain and frothy and foolish.

27. In the morning, as soon as up, I retired, read, and meditated; when I came to think how vain my heart was the day before after a sacrament, and how soon I was drawn from that serious temper I was in the day before, it did make me with great detestation to reflect upon myself, and think how disingenuous and unworthy I was towards God; and I was humbled to see how soon I could be drawn from him. I did then go to prayer, and confess my disingenuous carriage towards God, and did with tears of contrition beg his pardon.



## THIRD YEAR.

January 3, 1668, to December 27, 1668.

January 3. In the morning when I awoke I was very ill with my cold, and fumes, which caused a violent beating in my head, and made me unfit for anything; yet in prayer my heart did breathe after God: I had frequent returns to God by short ejaculations. God was pleased to put this into my mind, which much affected me:—if a cold and fumes in my head did so much dose and indispose me, that I was unfit for any service of God, how ill then could I perform anything in that kind if I were visited with a fever, or any acute disease. Grant, O Lord, that I may make an improvement of this consideration, that I may not have anything to do when I am sick, but may make my peace with thee my God now in my health, seeing how exceedingly indisposed I am when ill to serve thee.

7. My heart was much carried out to pray for mercy for my poor husband's soul: I did, with many tears, beg of God to give him repentance, and to show him wherefore he contended with



him, and that the fruit of his punishment might be to take away his sin, and that he might have cause to say, "It is good for me that I have been afflicted." In the afternoon, I was constantly attending my lord, who still continued ill of the stone; but in the evening retired, meditated, and prayed, but with some dulness, my cold still continuing upon me.

10. In the morning, as soon as ready, I retired, read, and meditated. Whilst I was reading that portion of Scripture, where God appeared to Solomon in a dream, and said to him, "Ask what I shall give thee;" my heart was extremely affected to think, if God should say so to me, I should not stand long considering what I should ask, for I was resolved to ask none but Christ! I truly found, that he that was the "Desire of all nations" was the desire of my soul, and my heart did exceedingly pant and breathe after him; and I did profess to God that if he would give me the whole world, I should count it but dung and dross without him.

13. I went to London to the marriage of my niece, my lady Ann Boyle and my lord Hinchinbrooke; whilst they were marrying in Clarendon-house chapel, by the bishop of Winchester, at the prayers, it pleased God to move my heart much to pray for them. Then I dined at my brother Burlington's: returned



not home till late in the evening. After supper, committed my soul to God.

18. Went to dinner to my lady Devonshire's, to see my daughter Rich,\* who was newly come to town; there I met abundance of company. When I returned home, I began to consider how much more real comfort there was in retirement than in all the crowds of the world.

22. In the morning, as soon as up, I retired and prayed: my heart breathed after God in that prayer. Then I went to London to shops, and dined at my sister's: returned not home till late. After supper, committed my soul to God.

25. I went to London, and dined at my brother Burlington's. In the afternoon, went to Clarendon-house to be godmother to my niece Hyde's girl. Whilst the bishop of Winchester was christening it, I did heartily beg of God that the child might be regenerated and born again, and be an heir of life.

26,—Sunday. In the afternoon, went to hear Mr. Stillingfleet in my own chapel: his text was, "But if our gospel be hid, it is hid to them that are lost." It was an admirable sermon, and God was pleased to affect my heart both at prayer and at the sermon.

30. In the morning, as soon as up, I retired, and it being the fast-day for the murder

\* Afterwards lady Exeter.



of the late king, I did meditate of my sins, and endeavour to bring my mind into a serious frame; then I went to prayer, and did there at large confess my sins, with all the aggravating circumstances of them I could remember: whilst I was doing so, God was pleased to give me the sacrifice of a broken and contrite heart. I did earnestly beg of God, pardon for my sins, and power against them; and did also beg of God to take away from the land, the guilt of the innocent blood of the last king. Then I went to church to hear the doctor of the parish preach: I was attentive at the sermon, and at the prayers my heart breathed after God. When I came home, I retired, and meditated, and prayed: my heart did then for some good space of time follow hard after God, and I did enjoy sweet communion with him. After supper, committed my soul to God.

February 4. In the morning, as soon as up, retired and meditated; and whilst I was thinking of eternity, my heart was mightily affected to think that eternity must be the measure of my joys or sorrows; and I was mightily carried out to pray for eternal happiness. And that the thoughts of eternity might be frequent and familiar with me, I did in prayer, with many tears, beg that I might not prefer the pleasures



of sin, which are but for a moment, before the “rivers of pleasures,” which are at God’s right hand for evermore.

9,—Sunday. In the morning, as soon as ready, I retired to meditate, but my mind was discomposed, and I had upon me a great lightness and vanity of spirit, and could not, for a long time, bring my mind into any serious frame; but at last it pleased God in prayer to make my heart breathe after him. Then I went to church to hear Mr. Ken preach; his text was, “Behold, thou art made whole: sin no more, lest a worse thing come unto thee,” John v. 14. It was a very good sermon, and God was pleased much to affect my heart with it; and whilst he was preaching upon that passage, “Sin no more,” God was pleased to make me, with strong desires and many tears, to beg power against sin for the time to come. In the prayers, also, the desires of my heart went out after God. At dinner, had my brother Hatton, who swore much; it was a great trouble to me, and I did what I could to restrain him from it: as soon as dinner was done, I retired.

12. After dinner, I went to see my lady Roberts, who was not well; had there good discourse, and stayed till the evening: then came home and meditated upon death, and prayed to



be fitted for it. After supper, in reproving my lady Mary,\* fell into too much passion, and said some passionate words. After supper, committed my soul to God.

16. . . . Then I went to church to hear the bishop of Winchester preach, on Joel ii. 12, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." It was a very searching sermon, and God was pleased much to affect my heart by it; and at the prayers, the desires of my heart went much out after God.

19. In the morning, as soon as up, I retired, meditated, and prayed, but with dulness and distraction. Then I went to London, and dined at my lady Devonshire's; returned not home till evening. After supper, committed my soul to God.

24. At dinner, and after, had company, with some of whom I had good discourse. By reason of the bishop of Winchester's staying with me late, I had no time for retiring. After supper, committed my soul to God.

27. I went to dinner to my lady Roberts's, and after dinner, to the bishop of Winchester's, where we had a great deal of good discourse.

March 2. I went to dinner to my lord

\* Mother of the right honourable viscount Bullingbrooke.



chamberlain's, and afterwards went to take my leave of the queen, and the duchess ; returned not home till late in the evening. After supper, committed my soul to God.

4. I went to London, and dined at my lady Devonshire's, afterwards went to see my lady Northumberland, and my lady Sunderland: returned not home till late.

13. In the morning, as soon as up, I retired into the garden to meditate, but my mind was discomposed, and my meditations had not that life as usual ; in prayer, the desires of my heart went out after God. Then I went to London to see my cousin Jarett, and dined at my sister Scarsedale's. After dinner, went to visit my sister Berkeley, who was very ill. I did endeavour to represent to her, in my discourse, what sickness was sent us for : I returned not home till late at night. After supper, committed my soul to God.

17. I dined at my brother Burlington's, and afterwards, went and took leave of many of my relations.

18. In the morning, as soon as up, I retired to meditate ; God was pleased to make me meditate upon the mercies I had enjoyed whilst I lived at Chelsea, and to consider how many sad accidents God had kept me from. And I was much affected when I considered on the



great mercy of having my family kept from the small-pox, when it raged so much ; and that, in the time of my being here, I had not one servant that died. When I had, for a great while, considered of God's goodness to me, I began to consider of my own sins, which I had in this place committed against him ; and God was pleased to make me mourn for offending him. Then I went to prayer, and did praise God for his preservation of me, and for all the mercies he had filled up my life with in this place, and I found that all that was within me did truly bless him. Then I did, as particularly as I could, confess my sins I had committed here ; and, with great plenty of tears, bewail them before God, and did mightily wrestle with him for pardon, and that he would blot out the hand-writing of ordinances that was against me, and wash me clean from all my sins, that I might not carry to Leez the guilt of my Chelsea sins. Then I went to dinner to my lady Roberts's. After dinner, had a great many of my nearest relations, that came to take leave of me ; I found that though they were very dear to me, and very kind, yet I was content to part with them all to go down to Leez, because I hoped I should have more time there to serve God, and to enjoy communion with him. After supper, committed my soul to God.



19. In the morning, as soon as dressed, I retired, and in a short prayer committed myself to God, and begged his protection over me in my journey: then with joy I took coach to go from Chelsea to Leez. About two miles before I came home, I met old sir Richard Everard, who told me the ill news that the day before, one of our postilions had gone out into Leez-park, and in a little pond there drowned himself. I entered my house with much sadness, because that one that belonged to it had perished.

20. After dinner, had some of my neighbours come to visit me. At night, was told of the death of my young cousin, Betty Jarett: at the hearing of it, was exceedingly affected, and much troubled to think that within the week, I had seen her in perfect health.

21. In the morning, as soon as up, I retired into the wilderness to meditate. I found myself exceedingly affected with the thoughts of the sudden death of my cousin Jarett; and the thinking how fresh and healthful I had seen her so lately, did mightily awaken me to consider my latter end, and to reflect on what I, that was much older, might expect, when one of about seventeen years old was so suddenly taken away by a fever. I had large meditations of death, and cried to God, with many tears, to be fitted



for it. Some of my good neighbours came to visit me, and stayed with me till evening.

26. After dinner, had Mr. Agure, to pray privately with me in my closet; my soul did follow hard after God in that prayer. Afterwards, had with me my lady Maynard, which hindered me from having any more retiring time.

30,—Monday. In the morning, as soon as up, I retired and meditated; and the text upon which the minister, Mr. Ferris, preached the day before, of acquainting ourselves with God, and being at peace with him, (being that portion of Scripture by which God was pleased first to work upon me,) did put into my mind afresh all the several ways of God's dealings with my soul, and I was much affected with it; and did mightily bless and praise God for my ever having heard doctor Walker preach upon that text, by which I was savingly wrought upon.

April 9. In the morning, when ready, I retired, read, and prayed; my heart did but breathe after God in that prayer. Spent the afternoon in reading the book called, "The Causes of the Decay of Christian Piety:" whilst I was reading of partial obedience, and the danger of keeping one sin loved and allowed, it pleased God much to move my heart, and to make me, with much earnestness, and with many



tears, to beg of God that I might never allow myself to live in any one sin, but that I might be upright before him, and keep myself from all iniquity.

12,—Sunday. I went not to the chapel; Mr. Woodrooffe falling ill in the night, was not able to preach; but I read to my lord and the young ladies a sermon of the primate's, with which my heart was much affected. After dinner, I retired and prayed; then again read another sermon: and afterwards, at evening, retired and meditated; my meditation of God was sweet. And after supper, committed my soul to God.

21. After dinner, my lord told me of the death of my sister Loftus, which made me weep much; but though she was my own sister, yet my having very little acquaintance with her, made me not so much troubled as otherwise I should have been. I retired at evening, and had thoughts of death, and prayed to be fitted for it, and that this affliction might be sanctified to me.

23 My heart was exceedingly carried out to beg mercy for my poor husband, and a sanctified use of his great pain, and, in God's time, a removal of it; and that the fruit of his punishment might be to take away his sin. In the afternoon, my lord still continuing in violent



pain, I stirred not from him, but whilst he tried to sleep, I read, and had time for meditation.

26,—Sunday. Just as I was going to bed, I heard that one of my lord's carters was, after the people came home from church in the evening, found upon his bed in some fit, and that he still continued speechless. I was troubled and frightened at it, and presently sent to try all the remedies I could think of to bring him to himself, and went to prayer to God for him; but in the morning, very early, had word brought me that he still continued to blow hard, and could not be brought to life. I sent away with all speed for the doctor, and privately prayed for him; and in the chapel had him publicly prayed for, and took care that if he came to his senses the minister should be carried to him: but when the doctor came he found it was impossible to bring him to life, and about one of the clock he died. My heart was exceedingly affected for him before his death, and afterwards, I desired I might lay it to heart, and did speak to my servants, and endeavoured to awaken them to a serious consideration of the shortness of life, and to make their peace with God, for fear they should be so suddenly taken away. At night, retired and meditated upon death; and after supper, committed my soul to God.



28. After dinner, my lord fell into an exceeding violent passion with me, and, in his passion, spoke many bitter and unkind words; I was in no fault to provoke him to it, and, blessed be God! I was enabled to bear his passion without saying anything to provoke him to continue it; but I was afterwards very much disordered, and found trouble within myself, till at night I retired and prayed to God, and begged of him to bring my mind into a composed frame.

29. In the morning, I retired and read in the word, then went to meditate, but found still upon me a very great melancholy; but whilst I was meditating of pious Hannah, that was so troubled that she could not eat, and yet, after she had prayed, she went away, and her countenance was no more sad; this made me call to my remembrance my own former experiences of God's comforting me by prayer, and enabling me to go away as cheerful from prayer as she had done. Upon this I went to prayer, and was enabled to pour out my soul, and to weep bitterly, and to lay before God all my trouble as to a compassionate friend. I did with great earnestness beg him to compose my mind, and to make me content with my condition, and to give me patience; and I did earnestly beg the light of his countenance upon me, that I might



have his smiles to carry me above the world's frowns. Blessed be God! after this I found a great deal of ease.

May 1. In the morning, as soon as up, I got Mr. Lavendore to pray privately with me to return thanks to God for restoring my husband, and giving him ease; which, blessed be God! he had done the day before.

2. I prayed, and had heavenly meditations; and did some works of charity to some of God's people.

3,—Sunday. I went to church to hear Mr. Smith preach; his text was, John v. 28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." I was both attentive and moved at the sermon; and at the prayers, the desires of my heart went out after God. After dinner, I retired and meditated; then went again to church to hear the same person upon the same text; it was a very good sermon, and my affections were much moved by it. Whilst I was thinking upon the resurrection of my body, that it should be raised a spiritual body, God was pleased exceedingly to move my heart by



those thoughts, and to give me a great deal of comfort, and to make me send up strong cries to heaven, that I might have part of the first resurrection, that so the second death might have no power over me.

5. In the morning, as soon as up, I retired into the wilderness to meditate; my meditation was sweet: afterwards, read and prayed; my heart breathed after God in that prayer. All the afternoon, I was taken up with casting accounts. After supper, I committed my soul to God.

18. After dinner, was much taken up with doing works of charity for sick and distressed people.

22. In the morning, my lord went to London. As soon as he was gone, I retired into the wilderness to meditate; my meditation was sweet.

24,—Sunday. I went to chapel to hear Mr. Kidder; his text was, “But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.” I was much affected at the sermon. I went again to hear the same person upon the same text; the desires of my heart went out after God in the prayer, and I was both attentive and moved at the sermon.

28. I got doctor Walker to pray with me in



my closet: I was something dull and sleepy in that prayer, yet my heart did breathe after God.

June 7.—Sunday. In the morning, as soon as ready, I retired, read, meditated, and prayed; I did heartily beg of God a blessing upon the public duty of the day. Then I went to the chapel to hear doctor Pindar preach; his text was on the parable of the woman, that had lost her piece of silver, (Luke xv. 8.) It was a very good sermon, and God was pleased to move my affections at it; and at the prayers, the desires of my heart went out after God. After dinner, meditated upon the sermon: then went again to hear the same person upon the same text; I was both attentive and moved at the sermon, and my desires went out exceedingly after God in the prayer. Afterwards, had with the doctor a great deal of good discourse.

9. . . . Afterwards, had a woman come to me for another poor woman, that was on the Friday morning before, of a sudden, by the dead palsy, struck speechless, and one side quite dead; but having some sense, the woman that came to me, asked her if she should come to me for something for her; she showed much satisfaction at her motion, and pointed to her to go. Upon hearing this, God was pleased much more than ordinary to move my heart to compassion-



ate her; and after I had sent some palsy-balsam I retired, and prayed to God to bless it to her, and to restore her to her speech again. After dinner, the woman running much in my mind, I could not be quiet till I went to see her, and got young Mr. Benson, the minister, to go with me. When I came to the door, the woman told me that, as soon as she had done all that I had ordered her to do, it pleased God to make her presently speak two or three words, by which she cried for mercy. When I came in, the woman prayed God to reward me; and after the minister had prayed with her, and in prayer my heart went out to God for mercy for her, she seemed mightily affected, which gave me much satisfaction.

11. . . . I also praised God for letting me hear this morning, that a poor woman who had lain speechless for three days, and was by something which I sent her brought to speak again, was now also able to stir that leg that was struck dead. I begged also that God would be pleased to make me instrumental to save her life; which prayer God heard, and restored her to life.

13. In the morning, as soon as up, I retired into the wilderness to meditate; my meditation of God was sweet. When I came in, I found my lord come home: I read, and prayed, and



blessed God for bringing my lord safe home again. When he came, I heard that the night before, my lord Fitzharding, going well to bed, was within a few hours after dead. I had large meditations of it, and prayed to God to be fitted for my latter end. After supper, committed my soul to God.

21,—Sunday. . . . And I did exceedingly beg of God, that as he had been pleased formerly to bless doctor Walker's ministry to me, so he would now do it again; then I went to the chapel to hear him preach; his text was, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matthew xi. 28, 29, 30. I was attentive at the sermon, and, at the prayers, my heart went out after God. After dinner, I gave my lord Clifford a great deal of good counsel: afterwards retired and prayed.

22. I went with my lord to New-hall to see the duchess of Albemarle. After dinner, had with her good and profitable discourse.

27. In the morning, as soon as up, I retired into the wilderness to meditate. I was no sooner there, but God was pleased to awaken my heart with the serious thoughts of death,



and of eternity, and of the day of judgment. I did exceedingly cry to God that death might not surprise me, but that I might have my work done before my life was done. I had very serious thoughts of that black abyss of eternity, and prayed to God, with many tears, that I might lay hold on eternal life. Whilst I was thinking what a sad thing it would be to be eternally miserable, God was pleased to stir up my heart to pray that my poor husband might be delivered from the wrath to come. I did this happy morning find my soul to follow hard after God for full three hours together. After I had taken some pains to instruct some of the poor weeding-women, in things that concerned their souls, I returned in with my heart made very serious : afterwards, I read and prayed.

29,—Monday. In the morning, as soon as up, I retired into the wilderness to meditate. Whilst I was thinking of the sermon I had heard the day before, the doctrine of which was, that the service of God was an honourable service, I was enabled to set my seal to it, and to say, that it was pleasant as well as honourable: and I found I could truly say, I loved my service so well, that I desired to have my ear bored through, in token of servitude. Whilst I was thinking how good a master I served, my heart was exceedingly carried out in love and admiration of him.



July 3. . . . Afterwards, went to meet my sister Ranelagh, who came that day to Leez; I received a great deal of joy at seeing her.

4. After dinner, went to see Mr. Woodrooffe, and got Mr. Agure to pray there with him. God was pleased to move my heart much at the prayer, and to enable me to pour out my soul before him.

8. At dinner, I had with me a great many of my neighbours, who stayed with me till evening. Then my brother, Robin Boyle, came from London to see me. All that day I had no retiring time.

9. After dinner, my lord being ill, I was constantly attending him, but had frequent short returns to God. After supper, committed my soul to God.

11. At evening, my brother and sister Burlington came to see me.

14. In the afternoon, was hindered, by my nephew Hyde and his wife's coming from London that day to see me, from retiring.

15. After dinner, went with all the company that was with me, to see my cousin Boteler.

17. After dinner, was entirely taken up with the company, and had no time for retirement.

24. In the morning, as soon as my lord, who



that day went to London, was gone, I retired into the wilderness to meditate ; my meditation was sweet. Afterwards, when dressed, I read in Dr. Jacomb's book "Of Personal and Domestic Dedication to God." I found, whilst I was reading of it, that God was pleased exceedingly to carry out my desires that I might live as a person wholly devoted to him : this I did beg, as I read, with many tears.

25. At dinner, and till prayer time in the evening, I had with me Mrs. Atwood and my cousin, with whom I had some good discourse.

26,—Sunday-morning. As soon as ready, I retired and read ; whilst I was reading that place in Daniel, "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified," Dan. v. 23, it pleased God to strike me with the consideration how justly this portion of Scripture might be applied to me ; which made many tears flow from my eyes. Then I went to prayer, and, blessed be God ! I was enabled to pour out my soul before him ; I was carried out to practise the highest strains of gratitude ; and the consideration of the goodness of God did exceedingly melt my heart, and made me weep much. I did for a full hour together taste that divine gusto that is in prayer.



27. In the morning, as soon as up, I retired into the wilderness to meditate; my meditation was sweet. Then, when ready, I read, and prayed to God to go with me in my journey. Then my sister Ranelagh and I went to see my lady Vere; and all the way, both going and coming, we had a great deal of good discourse. And when we were at my lady Vere's, had with her much good discourse. She then told me that she had seen much of the world, being now above fourscore and seven years old, and that it was nothing worth, and that Christ was worth all.

30. After dinner, my lord returned from London, and brought with him my brother Orery. I was taken up with entertaining him, whom I had not seen in three years before.

August 4. In the morning, as soon as my brother Robin was gone, who that morning left Leez to go to London, I retired, read, and prayed; my heart was dull and untoward. All that day I had a great dulness and indisposition upon me to anything that was good.

8. In the morning, as soon as up, I retired into the wilderness to meditate; God was pleased to enable me to have very serious thoughts of death: for having heard the night before that Mr. Middleton, our neighbour, was dead, it put very mortifying thoughts into me,



to think so young and strong a person was gone. I had also thoughts of eternity that were very moving to me; and made me, in a wakened frame, cry to God for mercy: and I did, with plenty of tears, beg I might now so prepare for death, that I might have nothing to do but to die, when I should come to die.

15. In the morning, as soon as my sister Ranelagh was gone to London, I retired into the wilderness to meditate. I found myself much grieved and discomposed at parting from so beloved and spiritual a friend, and wept; but it pleased God to comfort me with this thought, that though all my other friends left me, yet my best Friend stayed with me, who was "all in all" to me; my meditation of Him, after my mind was composed, was sweet. After dinner, I had but little time for retiring, because Mrs. Bramston was with me in the afternoon. After supper, committed my soul to God.

18. After dinner, went with my lord to see my lady Dawes;\* returned not home till late in the evening. My mind was frothy and vain that day.

20. The consideration of Peter's going out and weeping bitterly when he had sinned, made me mourn before God; and, with many hearty

\* Mother to the right reverend bishop of Chester.



sighs, and abundance of tears, to bemoan my unequal walking with him, and to beg pardon for it.

23. After dinner, I went with my lord to see my lady Everard; as soon as I came to the door, I was told that about twelve o'clock that day Mrs. Desborough died. I was mightily struck at the news of her death; and the seeing her father, sir Richard Everard, and her child, drew from me tears of compassion; and I was much affected to consider that, in the same week, I had seen her down and discoursing amongst us, and now found her dead. I would fain have gone and seen her dead body, hoping thereby to have mortified myself; but I was hindered from doing it by my lord's commands, who, fearing that it might do me hurt, would not permit me to go. I found that verified in myself, "It is better to go to the house of mourning than to the house of feasting;" for my thoughts were much upon death. And as I came home alone with my lord in the coach, I took this occasion to press upon him with great humility and kindness the making his peace with God, because of the uncertainty of our lives; I told him how happy a condition it was to live so as to be able to say, as she did, "My peace is made with God;" and I did press earnestly upon him repentance, and preparation for death, and did assure him, from



my own experience, of the pleasantness of religion. He was attentive to me, and seemed affected with what I said. After supper, committed my soul to God.

28. After dinner, I went to visit Mr. Woodrooffe, whom I found very weak and ill.

30,—Sunday. After I had begged a blessing upon the public ordinances, I went to the chapel to hear Mr. Kidder preach, upon “Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven.” It was a good sermon, and I was attentive at it.

September 2,—Wednesday. This day being appointed to be a fast-day at London, in remembrance of that dreadful fire, which turned that great city into ashes, though it was not kept by command in the country, yet I, having taken a resolution to keep it as long as I lived, kept it in my own chapel. As soon, then, as ready, I retired, and read those chapters wherein a true fast was described; and then spent a great time in meditations, and had large ones about the burning of London. I endeavoured to present it to myself as it was when those dreadful flames devoured it, and I found my heart much affected with it, and I was enabled to weep for its destruction, and for the poor sufferers in it. When



I was enabled to have my heart in a mourning frame, I went to pray, and, blessed be God! I did offer up the sacrifice of a broken and contrite heart. I was large in confessing my sins, and the sins of the nation, and I did truly acknowledge from the bottom of my heart that my sins had helped to pull down vengeance upon these nations. I did judge and condemn myself before God, and with great plenty of tears bemoaned my transgressions, and the nation's, and did from the bottom of my heart justify God for making that dreadful destruction amongst us. Then I went to the chapel, to hear Dr. Walker. After supper, I committed my soul to God, and found so great comfort in spending that day with God, as that I could truly say, it was good for me to draw near to God; and that there was more pleasure in fasting and mourning before him, than in all the delights which worldly pleasures can give.

11. After dinner, I went to visit my chaplain, Mr. Woodrooffe, who was sick, at Waltham. As I went alone with my lady Essex in the coach, I did, with all the awakening arguments I could, endeavour to stir her up to a more serious diligence than ever in things of everlasting concernment. I had there good discourse. I returned not home till late in the evening: when I came home, I found my lady



Anne Barington and her husband come. After supper, committed my soul to God.

19. After dinner, I went to meet my lord, who that day, blessed be God! returned to me well from London.

24. . . . Afterwards, when I was at family prayer, whilst the minister was reading of the last judgment, (Matthew xxv.—second lesson at morning prayer,) God was pleased much to move my heart, and to make my eyes trickle down with tears, upon the consideration of the happiness I should have if I were one of Christ's sheep, and should hear him say to me, "Enter thou into the joy of thy Lord."

27,—Sunday. God was pleased to send me to the chapel with a great awe and reverence of him upon my heart, where I heard Mr. Carr preach.

28. In the morning, waking very ill with a pain in my head, I was forced to lie late in bed. When ready, I was hindered from retiring by the sudden coming in of the general, and a very great glut of company; they stayed till late in the evening, which, much to my trouble, kept me from retiring: only after supper, I committed my soul to God.

October 2. In the afternoon, was most of my time with my lord; then got Mr. Clarke to pray with me; the desires of my heart did truly



go out after God in that prayer. Afterwards, I was enabled to do some considerable works of charity.

6. In the morning, as soon as up, I retired into the wilderness to meditate; my thoughts were much upon in-dwelling sin, that still remained in me, and I did mourn before God for carrying a nature about with me which made me so prone to offend him. After I came in, I read and prayed; my heart did but breathe after God in prayer. In the afternoon, I retired to my stand in the park, and had there large meditations of death, and prayed, with some tears, to be fitted for it. After family duties were over, I committed my soul to God.

8. After supper, falling into a dispute with the young ladies, I found myself in the dispute grow passionate, and said some passionate words, though the thing I was disputing about was not considerable. After I came up, and began to consider how I was surprised into passion, I was much ashamed and troubled for it; and before I went to bed with much earnestness begged God's pardon for it.

11,—Sunday. . . . Then I went to hear Mr. Burnet; his text was, "We know that all things work together for good to them that love God." God was pleased to make me both



attentive and much moved at the sermon. After dinner, retired and meditated upon it; then went again to hear the same person, his sermon was of the love of God; it was a most heavenly sermon, and God was pleased exceedingly to affect my heart with it.

17. In the morning, having heard the night before that my lord Northumberland died the 13th of this month, I was much affected with hearing that before he died his bones came through his skin: I had large thoughts of death, and prayed that others' mortality might put me in mind of my own.

23. I did a good considerable work of charity this day.

27. In the morning, as soon as up, I retired into the wilderness to meditate, and having some trouble upon me, I poured out my complaint before the Lord, and showed him all my trouble; and did, with many tears, beg supporting grace from God to enable me patiently to bear what afflictions he was pleased to lay upon me, that when he did strike me with his rod, his staff might support me, that I might not faint when I was corrected of him; but might make a sanctified improvement of his fatherly chastisements, which I was enabled from my heart to confess I did deserve. Afterwards, God was pleased to



comfort me with the thoughts of future glory, and that heaven would make me amends for all the troubles I went through in this world.

29. In the afternoon, had with me my lady Everard, and my lady Elliot, with whom I had some good discourse; and had the great satisfaction of hearing my lady Everard say, that God had made me instrumental to do her much good for her soul. O Lord! I bless thee for making me an instrument of good to her.

30. After dinner, had with me Mr. Ranew, with whom I had good discourse.

31. After dinner, I went to see Mr. Woodroffe, who was sick. I was enabled to do some considerable work of charity. Returned not home till evening.

November 3. In the morning, in a short prayer, I begged God to bring my mind into frame, that I might worship him in spirit and in truth; then got Dr. Walker to pray privately with me in my closet. Whilst he was confessing sin at large, with all the aggravating circumstances of it, God was pleased to give me the sacrifice of a broken and contrite heart, and to make me mourn much before him, and to weep for my sinning against a God of so many mercies; and I was enabled truly to pour out my soul before the Lord, and to follow hard after him, and to strive to take the kingdom of



heaven by a holy violence. It was one of the most pathetic prayers I ever heard, and I was as much moved at it as I ever remember I was at any prayer; for which, O Lord, I bless thee! and for that thou wert pleased to let me taste the divine gusto and satisfaction that is in prayer. Afterwards, went to dinner to Mrs. Atwood's, and after dinner had with her, and good Mr. Lavendore, much good and profitable discourse. I returned not home till evening; then retired, and had large meditations of death, and prayed to be fitted for it. After supper, I committed my soul to God.

5. I went to Waltham church, to hear Mr. Cox preach; his text was, "Behold, he that keepeth Israel shall neither slumber nor sleep." I was very attentive at the sermon, and at the prayer, I was much affected, and wept at the consideration of God's goodness.

6. After dinner, I was taken up with my accounts, it being the time of year that I use to set apart for that business.

9. I was enabled to do a good work of charity this day.

13. After dinner, I spent the whole afternoon in examining and exhorting my servants to prepare themselves to receive the sacrament. I was enabled to speak with much seriousness and affection to them, and I did much endeavour



to bring them to a seriousness in the matters of their souls.

18. After dinner, I read again in my Diary, and did find my heart much affected as I read. Towards evening, retired and meditated upon the sacrament, and prayed to be fitted for it.

20. In the morning, as soon as dressed, I retired and read; then prayed to God to fit me for the sermon I was to hear, I was enabled to pray with fervency and many tears. Then I went to the chapel to hear young Mr. Benson preach a preparation sermon to the sacrament; his text was, "Ye cannot drink the cup of the Lord, and the cup of devils." I was attentive at the sermon.

22,—Sunday morning. I rose very early, and when dressed, I retired, and read the chapters of the sufferings of Christ: then I had large meditations of all he suffered. Whilst I was musing of his love, my heart began to burn with flames of love to him, and I was mightily encouraged to believe, that my dear Saviour had, by his sufferings, made full satisfaction to his Father's justice for my sins, and that there was merit enough in his blood to wash away my most crimson sins. Then I went to pray, and I was enabled to praise God exceedingly for bringing me to another sacrament-day. I was large in praising him for all his mercies, but



with abundance of tears of joy did I bless him for converting grace, and mightily beg his blessing upon the sacrament, that it might seal all the benefits of the new covenant to me. Then, hungering and thirsting after Christ, I went to hear Dr. Walker preach; his text was, "Take, eat: this is my body, which is broken for you: this do in remembrance of me," 1 Cor. xi. 24. I was very attentive at the sermon; and at the prayers, my heart was exceedingly moved: then when the doctor read the confession of sin, it pleased God to make me pour out my heart, like water before the Lord, and mightily to mourn for my sins; and I found large hungerings after Christ in the sacrament. When I had received, which I did much to my comfort, I found my heart mightily carried out in love to my sweet Saviour. After I had given to the poor, I returned with my heart full of thankfulness; and whilst my heart was warm, I retired and blessed God, and earnestly begged power to keep those promises I had made before the sacrament, of walking more closely with God than ever I had yet done. After dinner, went again to hear the same person upon the same text; I was both attentive and moved again: afterwards retired and thought upon heaven, and the joys I should partake of there. I found great assurance of God's love, and was able to say, "I am my Beloved's, and



my Beloved is mine," Canticles vi. 3. At night I committed my soul to God, and was able to say, in the close of the day, it was good for me to draw near unto God. O Lord, I most humbly bless thee for this sweet and comfortable day.

December 1. In the morning, as soon as up, I retired, read, and prayed ; my heart breathed after God in prayer. Afterwards, being much out of humour, when I was chiding my lady Essex, I did it too passionately, for which afterwards I was troubled : but still finding myself in a passionate, discontented humour, I retired, and begged God to compose my mind, and to pardon my discontented humour ; yet again in the evening, I found myself disturbed, and spoke passionate words. O Lord, pardon I beseech thee this my fretful, discontented humour, and make me more humble under the consideration of this day's passion. After supper, before going to bed, asked God's pardon for the sins of this day, and committed my soul to God.

5. In the morning, as soon as up, I did retire and meditate, but not with so much composedness as usual. Having this morning heard of some disorders that were in my house, I set myself to reprove for them, after I had first prayed to God to let me rebuke without passion ; and by God's blessing I was enabled to do my



duty without any transporting passion. After dinner, my lord being still ill, I was much with him, but had some short times of retiring. After supper, committed my soul to God.

13,—Sunday morning. As soon as ready, I retired and read; then endeavoured to stir up my heart to lay hold on God. Then I went to pray; I was enabled to pour out my soul before God, for mercy and converting grace for my husband; I was stirred up exceedingly to wrestle with God for mercy for him. Then I went to hear Mr. Kidder preach; his text was, 1 John ii. 6, “He that saith he abideth in Him ought himself also so to walk, even as he walked.” It was a very good sermon, and God was pleased much to affect my heart by it. After dinner, I went again to hear the same person upon the same text; I had again my affections much moved. Afterwards, prayed over the sermon; and after supper, committed my soul to God.

15. In the afternoon, I was constantly taken up in tending my lord, who kept his bed, and was exceedingly ill; I had some returns to God by ejaculatory prayers.

16. Having an opportunity offered me by my lord, I embraced it, and did with great humility, and yet with great plainness, speak to him about the things of his everlasting concernment, and did mightily press him to consider



what was God's design in thus often and heavily afflicting him with those dreadful pains, and did earnestly, with tears, beg him to break off his sins by repentance. I did endeavour to represent to him the great mercy of God to a returning prodigal; and I did, with all the most warm and awakening considerations I could, press him to make his peace with God. God was pleased to make him patiently to hear me. After dinner, I was constantly employed in attending him, but whilst he slept, I read in the book of "The Blessedness of the Righteous,"\* which did much warm my heart.

22. This day God was pleased to recover my lord, and bring him again down stairs. Write, Lord, a law of thankfulness in my heart for this mercy.

25,—Christmas-day. As soon as dressed, I retired and read the chapter of the nativity of Christ; then I went to pray, and found my heart exceedingly carried out to bless God for this unspeakable gift. Then I went to the chapel to hear young Mr. Benson preach; his text was, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was a very good sermon, and my affections were much moved at hearing him

\* By John Howe.



discourse of the great love of God in giving his Son. After dinner, I retired, and had large meditations of the great love of God in sending Christ into the world, and had high admiring thoughts of that wisdom that found out such a way to reconcile his justice and his mercy.

27,—Sunday morning. As soon as dressed, I retired and read: whilst I was reading that portion of Scripture, of the hand-writing upon the wall that made Belshazzar's knees smite against one another, (Daniel v. 5, 6,) God was pleased much to move my heart upon thinking how instantly he was able to strike one of the greatest monarchs of the earth. I had a great awe and reverence of God upon my heart, and then I went to pray.



## FOURTH YEAR.

January 3, 1669, to December 30, 1669.

January 3,—Sunday morning. As soon as dressed, I retired and meditated; my thoughts were upon the joys of heaven, and I found I was self-condemned, that I pursued that happiness with so cold and slothful endeavours; then I went to pray, and I did pour out my soul in prayer to God, and I did judge and condemn myself before the Lord for not setting my affections upon things above more, and for not solacing myself more with the thoughts of my future blessedness. I went to the chapel to hear Mr. Shelton preach; his text was, Phil. ii. 5, 6, 7, “Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” It was a most excellent sermon, and I was both attentive and much affected at it.

7. In the morning, as soon as dressed, I retired and read; then spent a good deal of time



in giving good counsel to Bohee, who was going from my lord's service.

11. In the morning, when I awoke, I found myself much discomposed by a violent fit of the head-ache, which made me unfit for anything; I only prayed, and that with dulness. After dinner, my pain continuing, I was able to do no duty but dully. God enabled me to do some considerable good in relieving many distressed families in the parish.

20 . . . . Afterwards read in Mr. Caley's book of "The Pleasantness of Religion" to my lord; whilst I read, I found myself much affected. After family prayer and supper were done, I committed myself to God.

29. At dinner, and till evening, had with me my lord duke of Albemarle, and the bishop of Salisbury; had no time for retiring.

30. This day being appointed a fast-day for the cruel beheading of the late king, as soon as ready I retired. Mr. Benson preached on, "Thou shalt not kill." I was very attentive at the sermon; after it was done I retired and meditated: I had large meditations of the provoking sins of this nation, and did mightily mourn and weep before God for them, and did endeavour to wrestle with God for mercy for poor England. I did beg of God for repentance for this, and that he would take away the



guilt of the blood of the last king from the nation. Afterwards went to family prayer, at which my heart went out exceedingly after God, for he was so merciful as to keep me in an heavenly frame all this day, in which I fasted, abstaining from meat till night. After supper, committed my soul to God.

February 3. In the morning, as soon as dressed, I retired and read in a good book, Of the future Happiness of the Blessed, with which I was much affected, and as I read wept much; then I went to prayer, and there I was enabled to pour out my soul to God. After dinner, I had but little time to retire for my devotions, spending most of the afternoon in reading in a French history to my lord. After family prayer was over, I committed my soul to God.

7,—Sunday. After I had begged a blessing upon the public ordinances, I went to the chapel to hear Mr. Mariot preach; his text was, “Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:” it was a most excellent sermon. In the afternoon, I went again to hear the same person; his text was, “The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?” It was again an admirable sermon, and my affections were much wrought upon by it. Afterwards, I retired; then I went again



to family prayer, where the desires of my heart went out after God, for God was pleased to keep me in a spiritual frame all this day. After supper, I committed my soul to God. O Lord, I bless thee for enabling me at night to say, It is good for me to draw near unto God; and that one day in thy courts is better than a thousand elsewhere.

11. After dinner, my lord that day again falling ill of the gout, for which he kept his bed, I was constantly with him, and read to him history. After supper, committed my soul to God.

17. After dinner, a messenger came from London to my lord, to acquaint him that his brother Hatton was so dangerously ill of the stone, that his doctors had very small hopes of his recovery, which news put my lord into a great passion; and the thoughts of the ill life he had lived, made me much troubled for fear he should die in such a condition. Dr. Walker went to prayers, by my lord's bed-side, for him; I was enabled to pray, with much earnestness, to God for repentance for him, and to have, if God saw it fit, his life spared.

20. This night, word came that my brother Hatton was better.

23. I spent some time with my servant, Henry Smith, who was very dangerously ill; and



did, by all the awakening considerations I could, stir him up to a true repentance, and whilst I talked with him he seemed to be much affected. I got Mr. Benson to him.

24. In the morning, as soon as up, I retired into the wilderness to meditate; my meditation was upon death. I had large meditations of the great change that death would make; I did, with many tears, beg of God that I might have life only in patience, and death in desire; and that I might be willing to be dissolved, and to be with Christ. I found that the thinking that when I was dead I should be freed from sin, and that I should be ever with the Lord, did make me desirous to be dissolved, and to be with Christ. Afterwards prayed; the desires of my heart went out after God. In the afternoon, read to my lord in a history: and after supper, committed my soul to God.

27. Whilst I was discoursing with my lady M., and telling her of some little faults, I found a sudden eruption of my passion, which made me speak unadvisedly with my lips some passionate words. After dinner, had with me Mr. Atwood and Dr. Pindar, with whom I had good discourse. After family duties were over, I did, before going to bed, beg God's pardon for my speaking unadvisedly with my lips.

March 3. As soon as I came out of my closet,



I met the news that my servant, Henry Smith, was just dead. At dinner, and till evening, had with me my lady Dawes, and at evening retired, and had large meditations of death.

6. In the morning, as soon as dressed, I retired, but did only in a short prayer commit myself to God. After dinner, read to my lord in history. Towards evening, went with him to take the air, and did endeavour, upon viewing the pleasant park, to stir up my own heart, and to persuade my lord to thankfulness, for the great goodness of God in giving us so many great and good mercies, that many better than ourselves would be glad of the tithe of. I got then also an opportunity of telling my lord how much we ought to study gratitude, for that at our table God did so plentifully provide for us such variety of all his good creatures; and did tell him how unfit it was for him to be passionate, and provoke God there, where he was so plentifully feeding us; and begged him, with much earnestness, to watch himself at his table. After family duties were over, I did, before bed-time, commit my soul to God.

9. In the morning, as soon as up, I retired into the wilderness to meditate. It pleased God, whilst I was doing so, in a more than ordinary manner to draw out the strength of my affections; and to make me, whilst I was thinking of



the love of Jesus, to find my heart inflamed with love to him, so as I did follow hard after communion with him, and found my heart much to pant and breathe after him; with desire I did desire him, and found I esteemed him before the whole world, and counted all things as dung and dross for him. I had ravishing thoughts of the joys of heaven: the consideration that I should be ever with the Lord, did make me desire to be dissolved, that I might have the fruition of him in love for ever. O Lord, I solemnly bless thee for this sweet enjoyment I had of thee this happy morning, which made me, with divine St. Bernard, say, "Oh happy hour, but oh short stay!" God was pleased to be so gracious, as, though I came out to meditate very sad, to send me in with so much comfort and joy, that I could not but, as I returned, sing praise to God in a psalm. Afterwards, read and prayed; the desires of my heart went out after God in prayer. This day my lord was taken ill with the gout in great violence; I was constant in my attending upon him, but had frequent returns to God by short ejaculations. After supper, committed my soul to God.

10. In the morning, as soon as up, I retired into the wilderness, being very melancholy, because my lord had one of the saddest nights of pain that ever I remember him to have had,



not sleeping at all, but continually roaring out; and I was much affected to consider his misery and danger.

18. This day it pleased God to be so gracious to me as to bring my lord down again to dinner with us, for which, O Lord, I bless thee, and desire to express my gratitude by obeying thee better.

21,—Sunday. . . . Then I went to the chapel, to hear Dr. Fuller preach; his text was, “In the day of prosperity be joyful; but in the day of adversity consider.” It was a most excellent sermon, and I was both attentive and much moved at it. After dinner, I retired and meditated upon the sermon: then went again to hear the same person upon the same text; I was again attentive, and had my affections much moved.

23. The consideration that heaven was a place where I should sin no more, and should enjoy God for ever, did much transport me; I did send up strong cries with tears to God to be made meet to be a partaker of the inheritance of the saints in light; and found that I did truly as much desire grace as glory, and to serve God as to enjoy him. O Lord, I most humbly bless thee for this sweet enjoyment of thee, which thou wert pleased to let me have for near three hours together.



[The next Diary-paper, namely, the seventh, is wanting, which begins at March 26, and ends with November 14, 1669.]\*

November 15. In the morning, in a short but fervent prayer, I blessed God for my preservation at London, and begged his protection over me in my journey; then took coach to go to Leez. I had in the way good meditations, and heavenly ejaculations; and by God's good providence over me, got home to Leez in the afternoon, where I found all my family well, for which, when I got alone, I heartily blessed God: and after supper, before bed-time, I committed my soul to God.

19. In the afternoon, was with my lord, attending him, but had some time to read in a good book; and I was enabled to do a good considerable work of charity to one of God's ministers.

28,—Sunday. . . . Afterwards, went to hear Mr. Alchorn preach; his text was, "As you have received Jesus the Lord, so walk in him." I was both attentive and moved at both the sermons preached, morning and afternoon, by the same person, upon the same text. After church, I read a good sermon to my lord; and then, when I had

\* This remark is in the original MS.



meditated upon the sermon, I prayed it over : and after supper, I committed my soul to God.

30. In the morning, as soon as up, I retired to meditate two hours. It pleased God to give me large thoughts of death, and of a future state of blessedness ; and whilst I was considering how glorious and happy I should be in the eternal enjoyment of God, I found myself exceedingly self-condemned, that I should ever be either afraid or loth to die, and was able with great detestation to judge myself to be a most irrational creature to desire to live in this Bochim, this place of weeping, rather than to be dissolved and to be with Christ. I did, with plenty of tears, bemoan my not enough desiring to be with Christ, which I was at this time enabled to judge was far better for me ; and I did most passionately and earnestly desire that for the rest of my life I might have only life in patience, and death in desire. God was pleased to give me a prospect of all the conditions of life through which his providence had led me, and to make me call to my remembrance the unsatisfactoriness I had found in all things wherein I had too much placed my happiness, and I found in all sublunary things a great emptiness. And, by this consideration, that nothing in this world had ever answered, but still deceived, my raised expectations by sensible defeats, and almost



heart-breaking disappointments, it pleased God to raise my thoughts to a state of blessedness that would be much above my raised expectations, and this made me to rejoice in God as my everlasting portion: I had great joy, and much soul satisfaction at the considering of the joys of heaven. God was pleased this happy morning to make me rejoice, with joy unspeakable; for which, O Lord, I humbly bless thee. Afterwards, read and prayed; I was enabled in prayer much to bless God for all his mercies. After dinner, I did a considerable work of charity in relieving one of God's poor servants, and spent most of the afternoon in writing and reading. After supper, I committed my soul to God.

December 8. In the morning, read, and then, there happening some thing because of my lord's being in passion that much troubled me, and finding myself very sad, I endeavoured, by quieting considerations, to remove my disorder and trouble; but finding I could not do it that way, it came into my mind that Luther said, he still found prayer to be the leech that sucked out all his cares; and also calling to my mind many experiences of my own, that I had found great heart's ease by pouring out my complaint before God, and by showing him of my trouble—I did go to prayer, and I was enabled to pour



out my soul before God, and, with many tears, to bemoan my being discontented with what God saw fit for me. And I did confess all the criminal aggravations of not submitting to God's will, in doing what he commanded, and in patiently suffering what he was pleased to lay upon me; being really, in my deliberate thoughts, convinced that all should work together for my good. I did very earnestly beg of God patience, and a will wholly resigned up to his in all things. It pleased God to let me rise from prayer, at which I had been large, much composed and quieted. In the afternoon, was busy in putting my accounts in order: and after supper, I committed my soul to God.

10. In the morning, read and meditated. It pleased God to make me meditate upon the afflictions he had been pleased to exercise me with, and to conclude that it was of faithfulness he did afflict; my own experience telling me, that it was for my profit and good; and I was enabled to justify God's proceedings with me, and to say, it was good for me that I was afflicted.

18. With much vigour and life I did think on my future happiness, and God did make me rejoice with joy unspeakable, and to despise all the glories of the world, esteeming one beam of light shining from his face, enough to eclipse



all the beauties of this world, and the lustre of them. And I was mightily encouraged, upon the consideration of my having an interest in Christ, to bear patiently all the crosses of this life ; considering also that these short and light afflictions, which are but for a moment, should work for me a far more exceeding and eternal weight of glory : I considered that one moment in heaven would make me forget all the crosses of this life. I had large thoughts of the joys of heaven, which did mightily ravish my heart. O Lord, I bless thee for this sweet and ravishing joy, which I had for near two hours together.

21. After dinner, I was engaged in charitable employments, and was enabled to do some good. Towards evening, my lady Anne coming from London to see her child, whom, I bless God, she found somewhat better, I was with her, and had no time for retiring ; but after supper, I committed my soul to God. This day it pleased God to bring down my lord again to dinner.

25. In the morning, as soon as up, it being Christmas-day, I retired ; and when I had read the chapters of the birth of Christ, I had large meditations upon the incarnation of the Son of God. After I had begged a blessing upon the public ordinances of the day, and communion



with God in them, I went to the chapel, to hear Mr. Woodrooffe preach, who had been sick a year and three quarters; his text was, "For verily he took not upon him the nature of angels; but he took on him the seed of Abraham." I was attentive at the sermon, and had my affections exceedingly wrought upon. After dinner, had with Mr. Benson good discourse, and was employed in doing some considerable acts of charity to the poor distressed families of the parish; and towards evening, I retired and meditated upon the sermon, and blessed God for Mr. Woodrooffe's recovery.

26,—Sunday. I went to the chapel, to hear Mr. Kidder preach; his text was, "This Jesus, whom I preach unto you, is Christ," Acts xvii. 3. I was very attentive at the sermons, which were preached by the same person upon the same text, and found a great awe of God upon my heart; and, at the prayers, I was much attentive, and wept both forenoon and afternoon. The subject of the sermons was to show that Jesus Christ was the true Saviour of the world, that was so plainly foretold by the prophets, and that all that was foretold by them was exactly come to pass. Afterwards, being alone with my lord, I did with great kindness (and yet I spoke home to him) tell him of his most passionate and wicked swearing; I did, with much earnestness,



beg him to consider the danger of offending God so ; I was enabled to speak to him in a very awakened frame, and, with many tears, did humbly beseech him to consider the danger his precious soul was in if he went on to offend God so : it pleased God to make him with great patience to hear me, and he seemed affected whilst I discoursed to him a long time. After supper, I committed my soul to God.

30. . . . . Afterwards, had thoughts of death, and was mightily comforted to think that when I came to heaven I should never more have my soul grieved at the hearing of the filthy communication of the wicked, but instead of their loose and profane jests, hear the hallelujahs of the blessed.



## FIFTH YEAR.

January 4, 1670, to December 30, 1670.

January 4. In the morning, as soon as dressed, I read in my Diary, with which I found my heart much affected ; and was much carried out to praise God, when I read of some of the sweet hours I had enjoyed communion with God in solitude. In the afternoon, read again in it ; and afterwards had with Mrs. Woodrooffe a great deal of good and warming discourse. After supper, I committed my soul to God.

5. In the morning, as soon as dressed, (having the news brought me that the duke of Albemarle died the 3rd of this month, and that my good and pious friend, Mrs. Smith, died the same night,) I had many thoughts of death, desiring that others' mortality might put me in mind of mine, and that I, that was living, might lay it to heart.

7. In the morning, when up, I retired and meditated for about two hours, and having before read of the resurrection, I had thoughts of it which were very serious ; I had also many



thoughts of the day of judgment, and of eternity, which were very awakening to me. Whilst I was considering that every action I did here was a seed for eternity, and that eternity must be the measure of my joys or sorrows, I found myself as it were to be overwhelmed and amazed, and to begin to tremble at the thoughts how it should be with me for ever.

9,—Sunday morning. As soon as up, I retired and read; and then, by meditation, endeavoured to stir up my heart to lay hold upon God. I found a great dulness and indisposition upon me, and so I continued to have when I began to pray; but before I had done, it pleased God to enable me, with some life and tears, to beg his blessing upon the public ordinances, and communion with him in them. Then I went to hear Mr. Woodrooffe preach; his text was, “God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.” It was a most awakening sermon, and God was pleased much to move my heart by it, and to make me, both at the prayer and sermon, to weep much; the doctrine was, that without sanctification there was no salvation. Afterwards, he being so weak that he was not able to preach in the afternoon, I heard the sermon repeated, and then spoke to the young ladies, and pressed



them, with all the awakening arguments I could, to try their condition, and to see how it stood between God and their souls, and to be more strict than ever in their lives and conversations.

22. In the morning, as soon as up, I read and meditated, and my meditation was much upon death; for Mr. Progers having the night before, being come from Bury, told me how he saw my lady Croftes die, and what a change death in a moment had made upon her, I had large meditations of the change that was made upon the body as soon as the soul was out of it; and earnestly prayed to God to fit me for my great change. This day I heard the news of my brother Ranelagh's death.

25. Having met with something that troubled me, I began to consider how, in the course of my life, I had found that all the crosses and afflictions God had been pleased to exercise me with, had proved advantageous for the good of my soul; so that I was able, from my own experience to say, that it was good for me that I was afflicted, and that it was a mercy that God had let me find disappointments from those persons whom I expected too much satisfaction from.

31,--Monday. This being the fast-day appointed for the murdering of the last king, as soon as dressed I retired, and when I had read in the Bible, I meditated upon the hatred God had



against sin, and the sad judgments it had produced. Then I had large meditations of my own and the nation's sins, with which, when I found my heart affected, though not to that degree I desired, I went to pray; and I did at large confess my own and the nation's sins, and with some self-abhorrence, and with some tears, bemoaned them, and cried to God for pardon for them; and did, with much fervency, beg they might be washed away in the blood of Christ: and did, with great earnestness, beg of God to give repentance to those that had been so wicked as to have a hand in the death of our late sovereign, and that he would take away the guilt of his innocent blood from this kingdom. Then, when I had begged a blessing upon the public ordinances of the day, I went to hear Mr. Woodrooffe preach; his text was, "Honour the king." I was attentive at the sermon.

February 2. After dinner, was with my lord, who was ill; worked, and towards evening, retired, and, with much earnestness, begged of God mercy for my soul. This day I found myself to be in a discontented humour, for which, O Lord, I beseech thee to humble me.

3. In the morning, as soon as up, I retired to meditate; it pleased God to carry my heart by meditation into heaven, and I had very large thoughts of the happiness of that place, with



which my heart was much transported; and the consideration of the different state of the church-triumphant, and the poor saints here upon earth, still conflicting with their corruptions, made me to have very high admiring thoughts of their happiness, who were entered into rest, and freed from sin, whilst I was in this Bochim, this place of tears. The consideration that they were absent from the body, and present with the Lord, did make me wish I were so too, being then in my deliberate thoughts convinced that to depart and be with Christ was far better for me. I did then make strong sallies and egresses after the enjoyment of God in his fullest love in heaven; and I found inexpressible comfort in the hopes that I should be ever with the Lord, whom I found I did truly love above heaven and earth, or anything contained in them both. I did enjoy sweet communion with God this morning for full two hours together; for which, O Lord, I bless thee, and for sending me away from my morning meditations able to say, that I had that joy which a stranger intermeddles not with.

12. In the morning, as soon as up, I retired to meditate; it pleased God to give me very serious and awakening thoughts about the preciousness of time. The considering how much I had already misspent, and the little, for ought



I knew, that now remained, did make me with strong cries and tears, beg of God that I might for the time to come be a better housewife of my time than as yet I had been; that I might gather up even the fragments of my time, so that none of it be lost.

20. . . . Afterwards, I went to the chapel to hear Mr. Idle preach; his text was, "I beseech you, therefore, by the mercies of God, that you present your bodies a living sacrifice, holy, and acceptable unto God; which is but your reasonable service." I was attentive, and much affected, at both the sermons, preached morning and afternoon by the same person, on the same text.

24. In the morning, prayed, the desires of my heart went out after God in prayer; but I spent not so much time as usual at my devotions, because, I having heard of some disorder among some of my servants, I was forced to spend most of the morning in reproving and counselling them. At dinner, and till evening, had with me doctor Walker, with whom I had much good and warming discourse. After supper, I committed my soul to God.

March 1. In the morning, as soon as up, I retired to meditate; it pleased God to make me have large thoughts of the insufficiency I had experienced in all worldly things to make me



happy; and to make me in my deliberate thoughts really to conclude, with the great experimenter of the world, that all was vanity and vexation of spirit: and God was pleased also to make me, with much more than ordinary fervour, to beg that I might look for my satisfaction from himself alone. I found my affections exceedingly carried out after Him, who is the "Desire of all nations." It pleased God to send me from my morning meditations, at which I had been about two hours, with my heart much warmed with his love.

3. After I had done meditating, which I did for about two hours, I read and prayed, but with dulness. After dinner, was taken up in charitable employments, and was enabled to do good to a poor distressed minister. After supper, I committed my soul to God.

7. At dinner, and till evening, had with me my lady Everard, and Mrs. Atwood, and Mrs. Cutts, with whom I had good and warming discourse, and so I had with Mr. Mariot. Afterwards was taken up with a charitable employment, talking to a poor man, who was falsely accused, and yet was in danger of being hanged. I got Mr. Clark, the minister, to discourse with him, and we did endeavour to bring the man to a serious preparation for death.

9. After dinner, went to see my lady



Everard, and spent the afternoon in doing neighbourly and charitable offices, and did pretty considerably relieve a poor devout woman.

16. In the morning, as soon as up, I retired into the wilderness to meditate ; it pleased God to make me meditate upon the great and crying sins this nation was guilty of, and to consider how much it was my duty to mourn for the sins of it, and to pray for it. I was enabled to mourn before the Lord, and to weep for the provocations wherewith he was provoked. Afterwards prayed, but with some dulness. At dinner, and till evening, had with me my lady Everard and Mrs. Cutts, and had with them some good discourse ; and spent some time in talking with a poor man that was in danger to be hanged, being falsely accused of a robbery, and was that day acquitted, being found clear by my lord's care of him, in which I was also instrumental. I did endeavour, by all the quickening arguments I could, to persuade him to a strict walking with God, who had been so merciful as to spare his life. The poor man seemed to be exceedingly affected with my discourse to him. After supper, I committed my soul to God.

20,—Sunday morning. As soon as I was dressed I retired, and, by awakening meditations, endeavoured to bring my heart into a serious



frame, then prayed; I poured out my soul in prayer, and with tears begged God's blessing upon the public ordinances, and communion with God in them. Then went to hear Dr. Fuller preach; his text was, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." I was very attentive and affected with both the sermons, which were preached by the same person, upon the same text. Afterwards, read a sermon to my lord, with which my heart was more than ordinarily affected.

27,—Sunday. I had not so much time to retire in the evening as usual, because my brother Hatton came from London; yet I got some time to meditate upon the sermons.

April 4,—Easter Monday. In the morning, as soon as up, I retired into the wilderness to meditate; my meditation of God was sweet, and the consideration of my Saviour's resurrection, did draw up my thoughts to heaven; and I had large meditations of that glorious place, which did much ravish my heart, and made many tears of joy flow from my eyes, to consider that I should be ever with the Lord. After I had done meditating, I read and prayed, but with some dulness. Afterwards, heard the news of my spiritual friend, good Mr. Lavendore's death, who died the day before; I was very



much troubled at the loss of so good a help to heaven, and wept and mourned for my own loss, for I could not but think he had made a blessed change. At dinner, and till evening, had with me my lady Dawes; had with her some good discourse. At evening, retired and meditated upon death.

6. After dinner, I went with my lord to visit my lady Everard; going and coming, being alone with him in the coach, I did endeavour to persuade him how much thankfulness we owed to God, who had given us such sweet parks and accommodations; and that we should serve him with cheerfulness of heart in that plenty and abundance of all things which we enjoyed.

10,—Sunday morning. As soon as ready, I retired, and by meditation endeavoured to stir up my heart to lay hold upon God. Then I did in prayer pour out my soul before him, and I was enabled to offer up the sacrifice of a broken and contrite heart. I was very large in the confessing of sin. The sins that I did in an especial manner confess were, the slight performances of my private prayers, and the want of that vigour and life that I used to have in them, and my not thriving under the gospel ordinances as I ought, having such excellent means. I found myself exceedingly self-



condemned, and with great self-abhorrence I did judge and condemn myself.

12. In the morning, as soon as up, I retired into the wilderness to meditate; and my lord being still ill, I had many thoughts upon God's so often afflicting him, and was enabled to mourn like a dove before the Lord for his offending God yet more under his afflicting hand. I did send up, in a more than ordinary manner, strong cries and tears to God for converting grace for him; and did, with much fervency, beg that a person of so many prayers and tears might not miscarry to eternity. Afterwards, prayed. I was enabled to do some works of charity this day. After dinner, my lord being still ill, I was with him, but had some short returns to God. After supper, I committed my soul to God.

29. In the morning, had not so much time as usual for my devotions, being taken up with some friendly and neighbourly employments: only read, and in a short and distracted prayer committed my soul to God. Afterwards, I was constantly with my lord, but had some time to read in a book of devotion: and after supper, I committed my soul to God.

May 3. In the morning, having some honest, useful, and necessary employments, I had but little time for my devotions, and found myself,



like Martha, encumbered about the things of the world, and could not with any composedness of mind do anything: I prayed, but with dulness. In the afternoon, was constantly attending upon my lord, who still continued ill; but, towards evening, got some time for retiring to God: my soul did then follow hard after him. After supper, I committed my soul to God. I did a considerable work of charity this day.

6. After dinner, spent my time in attending my lord, and in giving good counsel to some of my servants, who had done, as I heard, things which ought not to be done, to the dishonouring of God; at which I was much grieved, and did endeavour, by all the awakening considerations I could, to make them sensible of their sinning against God, and did persuade them to do so no more. It pleased God to make some of them, whilst I was talking with them, to be much affected, and to promise amendment, by God's assistance, for the time to come. After supper, I committed my soul to God.

7. God was pleased to make me think, with much admiration, on that place of Scripture, 1 John iii. 1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I meditated also on



God's goodness to me, in pulling me, like a firebrand, out of the fire; and on his free grace, which had chosen me, and passed by many others, who could have done him much better service, and brought him in more glory than I did.

15,—Sunday. I went to the chapel to hear Mr. Hickes; his text was, 2 Cor. vii. 1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." He preached two sermons upon the same text, at both which my affections were much wrought upon, they being exceeding awakening ones, and delivered also with much fervour and zeal.

22. It being Whit Sunday, when I had read in the word, I had large meditations of the great mercy of God in sending the Holy Ghost, and found my heart much affected with it: and, in prayer, I blessed God for all the comforts and supports, and for all the sanctifying motions I ever had of the Spirit.

24. After dinner, was with my lord taking the air; for this day God was pleased to bring him abroad again: for which, O Lord, write a law of thankfulness in my heart.

June 3. . . . Afterwards, I heard of the



death of my lord of Northumberland, at which I was much troubled. After dinner, I attended upon my lord, who was ill.

7. In the morning, in a short but fervent prayer, I committed myself to God's protection. Then went to see Mrs. Atwood, who had buried her eldest son of the small-pox. I was there much affected at seeing his parents so much troubled; and did, by all the most moving considerations I could, endeavour to comfort them, and to persuade them to take their hearts off from all worldly comforts, and to fix them more upon God.

10. In the morning, as soon as up, I heard that one of my lord duke of Albemarle's servants, his chief cook, coming with some other of his fellow-servants to see Leez the evening before, as he was returning home, was flung by his horse in Littly Park, and dragged with his foot in the stirrup, and that he was taken up speechless, and carried to the keeper's house. I was very much troubled at this ill-news, and had all done that art could do to bring him to himself: and was much troubled for fear he had got some drink here; but upon strict inquiry I found he had not. I sent Dr. Walker to him, that if he recovered his senses he might assist him for his soul, but just as he came in he died, being about ten of the clock, without ever



speaking or having any sense. This sad providence happening in my park did much affect me.

19,—Sunday. I went to hear Mr. Bull preach; his text was, “For great is your reward in heaven.” I was very attentive, and somewhat moved at both the sermons, preached by the same person, on the same text.

20. At evening, my lady Roberts came to visit me, which gave me much comfort and satisfaction.

22. After dinner, was with my lady Roberts, with whom I had good discourse.

23. This day I heard the news of the death of Madam, the King’s sister, who was well and dead in a few hours.

27. In the morning, waking not well, I had not so much time as usual for my devotions. I prayed, but with some dulness. After dinner, came the news that my lady Roberts’s little daughter Mary was dead, being sick but thirty hours. I was much troubled to tell her this ill news; but at last got Dr. Walker to do it. She wept much at the first hearing of it, and I could not but weep with her; then got the doctor to pray with her: the desires of my heart went out after God in that prayer. After supper, I committed my soul to God.

July 7. After dinner, went with my lady



Roberts and Dr. Walker, to visit my cousin Boteler. Had there with them good discourse, and got the doctor to pray with us; but I did not pray with so much life as at some other times, yet my heart breathed after God.

12. There happened this day a dispute between the young ladies and me, in which I found a sudden eruption of my passion, and spoke some passionate words; but before my going to bed I was much troubled that I had been too violent in my disputing, and confessed this sin before God, and begged his pardon. I did this day some good works.

14. I had not so much life in my meditations as usual, being very sad for fear of the loss of my dear brother Robin, who was very sick.

17,—Sunday. . . . Afterwards prayed; it pleased God in a much more than ordinary manner to carry out my heart to praise him for all his mercies, but especially for his patience toward me in not cutting me off in my sins, and for converting grace. The consideration that God should pass by thousands better and wiser than myself, and yet choose me, did so extremely affect my heart, that, as it were, rivers of water ran down my cheeks at the remembrance of his unmerited goodness to me.



22. This night I had the news that my brother Robin was better.

23. At dinner, and till evening, had with me Mrs. Middleton; with whom I had good discourse.

30. In the morning, as soon as up, I retired into the wilderness to meditate; my meditation was sweet. Afterwards, read and prayed; the desires of my heart went out after God in prayer. After dinner, went to visit my lady Dawes, and Mr. Carr, the minister of Braintree, who was sick. I found my heart in a more than ordinary manner affected to see the great and sudden change a fit of the palsy had made in that good man, who told me he was as well the morning before he was struck, as ever he was in his life. I returned not home till evening. After supper, I committed my soul to God.

31,—Sunday. I went to hear Mr. Woodrooffe preach. Afterwards, heard my lady Mary repeat the sermon; and after family prayer was over, I committed my soul to God.

August 3. In the morning, as soon as ready, I prayed, and, in a short but fervent prayer, committed myself to God's protection, and begged his watchful providence over me in my journey. Then took coach to go to London, to visit my dear and sick brother Robin. Dined



at Dr. Walker's by the way; and was, by God's good providence over me, brought safe to London without meeting any sad accident. I found my dear brother in a very weak and languishing condition, yet had great satisfaction to see him again, which was a mercy I feared I should not have enjoyed. After supper, I committed my soul to God.

4. . . . Afterwards went to my sick brother; where I spent my whole day, and had good discourse.

5. In the morning prayed, but with dulness. Then spent all the day with my weak brother; had with him much good discourse. Returned not home till bed-time: then committed my soul to God.

6. In the morning, begged God's protection over me in my journey: then, when I had spent the morning with my brother, which I did in good discourse, I took coach to return home to Leez, having the satisfaction, by God's goodness to me, of leaving my brother in a more hopeful way of recovery, in the opinion of his doctors, than when I came to town; and by God's good providence over me came safe home, where I found my lord Gerard.

13. In the morning, in a short and fervent prayer, I committed myself to God's protection, and went to Hatfield to see my lady Anne, and



my lady Barington. I had with my lady Anne good discourse, and did with much earnestness press upon her making peace with God, considering the danger all women with child were in.

15. After I had done meditating, which I did for near three hours, I read and prayed; my heart was carried out in prayer to praise God. After dinner, my lord being ill of the gout, I was attending him; had some short returns to God. After supper, I committed my soul to God.

16. The consideration that God was reconciled to me in Christ, and that I was in that happy condition that there was no condemnation to me because I was in Christ, did much ravish my heart, and make me to triumph over the troubles I met with in this life.

18. At dinner, and till evening, had with me my lady Seymour and my lady Everard. I had with them much good discourse, wherein I assured them of the pleasantness of religion, and that nothing would give them so much serenity of mind as a serious and a holy life.

September 1. After I had done meditating, (which I did about my usual time of two hours,) I read and prayed. It pleased God to enable me to pour out my soul in prayer to him, carrying me out in a much more than ordinary manner to praise and bless his name for all his



unmerited mercies; but especially for my being fully convinced that my happiness did not consist in worldly glory, honour, and pleasure, but in him alone. After dinner, I was employed in lawful and useful businesses; and towards evening, in reading in a book of devotion: and after supper, I committed my soul to God.

2. This being the day upon which, four years ago, the fire at London began, which laid that famous city in ashes, though it were not kept publicly in the country, yet I kept it a private fast. As soon as up in the morning, I retired into the wilderness to meditate; I spent there much time in considering that great judgment God had sent upon London, and then considered that my sins had contributed to the destruction of it. I did then, by examination, look much into myself, and consider what my sins were; and when I had, by all the awakening considerations I could, stirred up my heart, I went to prayer, and did at large confess my sins; and God was pleased to give me a broken and a contrite heart. And the sins that in an especial manner God was pleased to break my heart for were,—my not being so dutiful to my father as he had commanded me to be, and my not mourning so much as I ought for my lord's offending God by oaths and curses, and that I had been backwarder of late to give him good



counsel than formerly I had been : these sins God did enable me in an extraordinary manner to weep and to judge and condemn myself for. I spent all the rest of this day alone, in reading in my Diaries and in examining my heart, till evening ; and then I did again go to God by solemn prayer. God did again enable me to mourn and weep much before him for my sins ; and extremely did I so for the sins of the nation, which I was large in confessing of, and did own that God was just in the miseries he had brought upon us, and particularly in the destruction of London by fire. I confessed that my own sins had a great share in pulling down that heavy judgment ; my heart was in a much more than ordinary manner carried out to pray for this poor sinful nation that God would yet spare it, and keep out Popery. I was also enabled to mourn for my husband's sins, and to beg converting grace for him. After supper, I committed my soul to God.

4,—Sunday morning. After I had begged a blessing upon the public ordinances, I went to hear Mr. Thorp ; his text was, “For the children of this world are wiser in their generation than the children of light.” His afternoon text was, “And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from



the dead." I was attentive at both the sermons, but not so much moved as at some other times; but at the morning prayer my heart was much affected.

5. I did find my soul was joyful in God; and did solace myself with this consideration, that the eternal God was my portion, and that I should be happy with him to all eternity. I did then count those short and light afflictions which I endured for a moment, not worthy to be considered with the joy I should afterwards be possessed of.

7. In the morning, as soon as up, I retired into the wilderness to meditate; my meditation was sweet. Afterwards, read and prayed; the desires of my heart went out after God in prayer. At dinner, my lord, without any just cause given by me, spoke very bitterly and provokingly to me; at which, though I held my tongue, yet I found myself more than ordinarily troubled. After my lady Luckin, and Mrs. Cutts, and Mrs. Paulet were gone, with whom I had good discourse, I told him of his unkindness; whilst I was doing so, though I said nothing to him that was unfit for me to say, yet when I was reckoning up some things he had done to trouble me, I found myself so much overcome with the unkindness of it that I wept exceedingly, and found my mind much dis-



quieted. Afterwards, I was much troubled that I had shed so many tears for anything but my sins, and begged God's pardon.

16. After dinner, my lord being very ill, I was attending him, but got some time whilst he slept to read and meditate upon death; but did all with great dulness. After supper, I committed my soul to God.

17. In the morning, had but little time for my devotions; only prayed, and that with dulness, too, my lord having been so ill that I had seldom seen him worse in all respects; and he continued so ill all that day, with fainting fits, that I could not stir from him. I found myself much frightened and extraordinarily troubled for him; and, as I constantly tended him, I sent up many ejaculatory prayers to God, with tears, for ease and comfort for him; and mightily did I cry to God for to spare his life, and to sanctify his afflicting hand to him. After supper, I committed my soul to God.

18,—Sunday morning. As soon as ready, I retired; but found a great dulness upon me, having had but little sleep in four or five nights' time, by reason of my lord's illness, he still continuing in violent pain; I was much indisposed, yet at last prayed. I was, in prayer, exceedingly carried out to praise God for sparing my husband's life, and did, with tears, bemoan before



the Lord his provoking him with his passionate expressions in his sickness; my heart was carried out much to pray for patience for him, and submission to God's will.

20. . . . . Afterwards, I told my lord, that God being now so merciful to him as to spare his life and recover him again, he should show his gratitude to God by never offending him more by his oaths. I did in a very serious and awakened frame tell him of his danger, and was very home with him about his everlasting state.

26. This day God was pleased to bring my lord out of his chamber again. Lord, make me thankful for this mercy.

27. In the morning, prayed; but with some dulness. I spent much of my morning in giving good counsel to one of my servants, who had done ill. At dinner, and till evening, had with me my lady North.

October 3. This day it pleased God to visit my lord again with the gout.

10. At dinner, and till evening, had with me my lady Dawes; I had with her much good discourse.

14. In the morning, read and prayed; but with some dulness. Afterwards, there having been some disorders in my family, I spent my time in rectifying them, till evening; then



retired and meditated upon death, and prayed to be fitted for it. This day God was so merciful to me as to bring down my lord amongst us, from the very ill fit he had had of the gout. Lord, make me thankful for this mercy. After supper, I committed my soul to God.

17. Before going to bed, I heard the good news of my lady Anne Barington's being brought to bed of a boy, the day before, which gave much joy. Afterwards, blessed God for that mercy, and committed my soul to him.

26. In the morning, as soon as up, I retired to meditate; but found a great and unordinary discomposure of mind upon me. The unkindness I had the night before met with did extraordinarily grieve and afflict me, and made me, do what I could, shed a great abundance of tears; and I could find no rest in my mind till I had poured out my complaint before the Lord, and showed him all my trouble; and I did, with great self-abhorrence, confess my sins were the just cause of his afflicting me in what I loved best; and did truly confess and believe that he had punished me far less than my iniquities did deserve. I did with more than ordinary fervency beg a sanctified use of his afflicting hand, and patience to bear it, and that I might take up with him alone for my felicity, and that he would be "all in all" to me. After I had been



with God for some good time, I found my mind much more quieted than before.

November 8. In the morning, prayed; but had not so much time as usual for my devotions, because my sister Scarsdale was here, who the night before came hither. Towards evening, got some time to retire and meditate upon death, and prayed to be fitted for it. After supper, I committed my soul to God. This day God was pleased to bring my lord down again. Lord, make me thankful.

9. After dinner, was taken up in lawful employments; but found myself to be passionate and discontented: for which, O Lord, I beseech thee to make me humble.

16. In the morning, as soon as up, I retired to meditate; it pleased God to make me have very awakened meditations of eternity, which did much rouse me and affect my heart. Whilst I was thinking what it was to be in an endless condition, it made me send up strong cries and tears to God that I might spend my eternity in praising and enjoying him. And it did also in an extraordinary manner affect my heart with compassion for my poor lord, desiring that he might be eternally happy. I did, as earnestly as ever I remember to have done, beg his salvation, and with many tears, groans, and sighs, did bewail his not walking more closely



with God. O Lord, I bless thee for enabling me thus to wrestle with thee for mercy for my lord's soul. Afterwards, read and prayed; it pleased God to give me the sacrifice of a broken and a contrite heart. I was large in the confessing of sin: the sin that it pleased God in an especial manner to break my heart for was, my undutifulness to my father; this I did exceedingly judge myself for, and did with very great plenty of tears bemoan it. I did this day a good act of charity in relieving a distressed widow. After dinner, was employed about necessary occasions. After supper, I committed my soul to God.

19. After dinner, I heard the news of my dear cousin Gerard's death; who died in Paris. I was much affected for the loss of so good a friend; and spent much of my afternoon in comforting the two young ladies, who were very passionately affected for the loss of their good aunt. I did endeavour, by all the awakening discourse I could, to persuade them to prepare for death. After supper, I committed my soul to God.

23. After dinner, had with me Mr. Cox; with whom I had good discourse.

30. In the morning, as soon as up, I retired to meditate; and I spent much time in self-examination, in order to the receiving the sacra-



ment. Afterwards, read and prayed; I was very large in the confession of sin, and God gave me to mourn exceedingly for my disingenuous offending him. I found that the consideration of his goodness did break my heart, and made me weep in a more than ordinary manner. God was pleased to make me call again to my remembrance the sins of my youth, and my unregenerate state; and to make me, in an especial manner, to mourn for my mispending my time then in seeing plays, and reading them and romances. I was exceedingly self-condemned, and with great detestation did judge and condemn myself, and did plead his promises of pardon. O Lord, I bless thee for giving me this self-abhorrence: oh that I might be always thus humbled and self-condemned. In the afternoon, my lord being that day again seized with the gout, I was with him; but towards evening retired, and had large meditations about the sacrament. After supper, I committed my soul to God.

December 3. I spent the afternoon in reading and praying, in order to the sacrament; and after I had done, I found a great joy at the consideration that the sacrament drew near; and I found my heart did much desire and delight in it.

4,—Sunday. Being sacrament-day, as soon



as dressed, I read the chapters of the sufferings of my dear Saviour, and had large and moving meditations of his great and ineffable love, which did much work upon my affections. Then I prayed, and I was enabled to pour out my soul in fervent prayer; and exceedingly did I praise God, and I found my heart much melted with his love, and I wept. After I had, with much earnestness, begged his blessing upon the sacrament—and especially begged that I might have my love and delight in him increased, and that I might have a more perfect resignation of my will to his, and that I might have more lively affections in duties than formerly—I went to the chapel, to hear Dr. Walker preach; his text was, “This is my blood of the new testament, which is shed for many for the remission of sins,” Matt. xxvi. 28. I was both attentive and much moved at the sermon; but at the prayers my affections were much wrought upon. At the sacrament, when the doctor read the confession of sin, I found my heart in an extraordinary manner broken for my sins, and wept exceedingly. I then found the unspeakable pleasure of the warmth of God’s love in my heart, which made me pant and breathe after Christ in the sacrament. After I had received—which I did, much to my comfort—and had at the Lord’s table given to the poor, I returned,



much comforted and refreshed; and whilst my heart was warmed with God's love, I prayed, and begged power to keep those promises I had in the morning solemnly made to God of walking more strictly with him; and especially I promised to endeavour to bring more glory to God than ever yet I had done. Afterwards, I went again to hear the same person.

12. God was pleased to carry out my heart, in a much more than ordinary manner, to beg that I might look for my content and felicity only in himself; and with groans, and a very great and unusual plenty of tears, I did beg for more love and delight in him, that he might make up whatsoever was wanting in my relations, and that he might be "all in all" unto me—infininitely above all, and better than all. O Lord, I bless thee for so clearly discovering to me the creature's insufficiency to make me happy, and thy all-sufficiency to be my happiness without any creature comfort. After I had done meditating, which I did about my usual time of two hours, I read and prayed; the desires of my heart went out after God in prayer. After dinner, got some time to retire to God: and after supper, committed my soul to God.

14. After dinner, my lord being still ill, I was tending him; but got some time to read in



a book of devotion. I did this day some considerable works of charity.

15. In the morning, as soon as up, I retired to meditate; I had large meditations of death and the day of judgment. I found that the strictness of the account I must then give of all I had done in the flesh, whether good or bad, did as it were make me tremble; but, when I considered, that though the terror of that day would make the wicked to call to the rocks and the hills to fall on them and cover them from the presence of Him that sits on the throne, yet that they who were reconciled to God should then be justified before all the world—I found an extraordinary joy in the hopes I had that God would then own me. After dinner, was tending my lord; towards evening, without any great occasion given me, I found a sudden eruption of my passions, and found that they made great work within me, making me very furious and much disordered, and though I did not break out before the company into any passionate expressions, nor had any notice taken of my disorder, yet when I came alone I spoke to myself passionate words; which though no other did hear, yet, O Lord, thou didst. Presently after, my heart smote me for the amazing surprize of my passion; and I could



have no quiet in my mind till I had begged God's pardon, and with tears bewailed this sin. Lord, humble me more still for it.

16. In the morning, as soon as up, I retired to meditate; it pleased God to make me do so of that in-dwelling corruption that still remains in me, and to make me bewail my wicked heart, that was so deceitful.

21. After dinner, I went abroad to see my lady Anne Barington's child: and at evening, after I returned home, I heard of my lady Hallifax's death. Then retired and meditated upon death, and had very awakening thoughts of it; and, with tears, begged of God to fit and prepare me for it. After supper, I committed my soul to God.

23. In the morning, as soon as up, I retired and meditated; my meditation was sweet. Afterwards prayed; I was enabled to pray with much fervency, and with tears to bemoan my sins; and my soul did follow hard after God, for strength to bear an affliction that God saw fit to exercise me with. After dinner, I was employed in lawful and necessary businesses. Towards evening got no time to retire, being hindered by my lord Scarsdale and my sister's coming from London. After supper, I committed my soul to God.

25,—Sunday and Christmas-day. I went to



hear Mr. Woodrooffe preach, on Isaiah ix. 6, "For unto us a child is born: unto us a Son is given."

27. . . . . Afterwards, read and prayed. I prayed with much fervency, and with tears begged of God patience to bear my afflictions. After dinner, was with my sister Scarsdale ; had with her good discourse.

29. After dinner, my brother Hatton coming from London, I was with him. Towards evening, retired and meditated upon death.

30. After dinner, my house being full of company, I was taken up with entertaining them, and in a useful and charitable employment.



## SIXTH YEAR.

January 7, 1671, to December 25, 1671.

January 7. In the morning, as soon as up, I retired, read, and prayed; the desires of my heart went out after God in prayer. After dinner, went with my sister Scarsdale to visit my cousin Boteler; returned not till evening. Then retired, and got some time to meditate upon death; and after supper, I committed my soul to God. I did this day some considerable works of charity to some of the distressed families of the parish.

12. In the morning, as soon as up, I retired and meditated; but I found my wicked heart much more dull than ordinarily; and though I continued to meditate about my usual time of two hours, yet I could not fix my thoughts as usually; and I prayed too with dulness. After dinner, I read a book of devotion, and got an opportunity also of discoursing with my lord about things of everlasting concernment; and I did, with all the awakening discourse I could, persuade him to repentance, and to the making his peace with God. I was enabled to speak to



him with much earnestness, and with tears did I beg of him not to procrastinate and delay his turning to God, and did encourage him to be religious by assuring him, from my own experience, of the pleasantness that was to be found in the ways of God. He was attentive to what I said, and seemed somewhat affected. After supper, I committed my soul to God.

15,—Sunday. After I had begged God's blessing upon the public ordinances, and communion with him in them, I went to hear Mr. Kidder; his text was, "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself." I was very attentive at both the sermons, which were preached by the same person upon the same text, and I found my affections much wrought upon, especially at the morning one, at which my heart was much melted. After both the sermons I retired and meditated upon them, and earnestly prayed to God that I might love my neighbour as myself.

23. In the morning, read in the word; and whilst I was reading that passage, "That they drank wine in bowls, and anointed themselves with the choicest ointments, but were not grieved for the afflictions of Joseph," it pleased God to affect my heart much by it, and to make me consider that it was a fault in me to forget and not lay to heart the miseries of God's suf-



fering people ; upon which conviction I instantly retired, and had large meditations of the sufferings of God's church ; and God did give me to sigh, weep, and mourn for the sins of this nation. I did at large call to my remembrance the sad and devouring judgments that I myself had been witness of for the provoking sins that were amongst us here in England, which, whilst I thought upon, I could not but admire at the patience of God, that he did not make a full end of us. I found my soul in an extraordinary manner grieved for the dishonour done to God by the bold transgressions of this nation. Then I prayed, and did at large confess the crying sins that were amongst us ; and God did give me the sacrifice of a broken and contrite heart for the oaths, whoredoms, drunkenness, and profanation of the Lord's day, that this land was guilty of ; but in an especial manner, with sighs, groans, and a great plenty of tears, I did bemoan the enmity against the power and spiritual part of religion, and the sins of the — ; and I did also bemoan my family's sins, and my husband's swearing at table. I did endeavour to wrestle with God for mercy for poor England ; and my heart was much carried out to beg the continuance of the gospel amongst us, and that he would never more let Popery overspread this kingdom ; but I did much beg that if he did



permit it, I might never live to see it. O Lord, I bless thee for enabling me thus to cry to thee for repentance and reformation in this poor kingdom. Oh that thou wouldst stir up thy faithful ones to give thee no rest till thou dost reform and make us better. After dinner, I was employed in lawful and useful employments; and after supper, I committed my soul to God.

26. In the morning, read and prayed; but I prayed with an unusual dulness, and found my heart very vain and frothy. After dinner, had with Mr. Wrag, the minister, a great deal of good and Christian conference: then got him to pray with me. I was enabled to pray with much fervency, and with tears to beg mercy and pardon for my sins. But I got no time afterwards to retire, because my lady Dawes came hither. After supper, I committed my soul to God.

28. After dinner, had company; but towards evening, I read in a book of devotion to my lady Dawes. I found my affections much wrought upon whilst I was reading; I had also with my lady much good discourse. I did this day a pretty considerable work of charity to a poor minister, to which my heart was in an extraordinary manner moved; and I had more than ordinary comfort when I had relieved the great



distress of that honest and necessitous person. After supper, I committed my soul to God.

February 2. In the morning, having some useful and charitable employments, I got not so much time as usual for my devotions, only prayed, which I did with dulness. After dinner, had many of my good neighbours with me, with some of whom I had good useful discourse. After supper, I committed my soul to God.

10. In the morning, as soon as up, I retired to meditate; I had very large and awakening thoughts of death, and whilst I was considering the great and sudden change it makes, I found the fear of it to fall upon me. The consideration of a separate soul, that it should, as soon as out of the body, enter into an everlasting condition, did for a time much amaze and disorder me with sad apprehensions of my future state, for fear I should go down to destruction with a false hope of happiness. But God was pleased to relieve me from these sad apprehensions by making me to consider that though death was terrible to the wicked, yet that it was to be desired by those that love and fear him, because it was an outlet to all miseries, and an inlet to all happiness. I had then large meditations of the happy condition of a child of God after death; and was by those considerations so convinced that it was better for me to die than to



live, that I did with great indignation, and much self-abhorrence, and with great plenty of tears, bemoan my undesirousness of the glory to come, and judge myself unworthy of it. And I did follow hard after God to take from me the fear of death; and did beg that for the time to come I might have life in patience, and death in desire. After I had done meditating, which I did about my usual time of two hours, I read and prayed; the desires of my heart went out after God in prayer. After dinner, my lord still being ill, I was with him; got some time for short returns to God. After supper, I committed my soul to God.

16,—Thursday. In the morning, as soon as ready, I retired, and read, and prayed; which I did with much fervency. Then went to dinner to my lady Maynard's. I returned not home till evening. I had with my lady some good discourse. There happened nothing extraordinary this day. After supper, I committed my soul to God.

24. In the morning, as soon as up, I retired into the wilderness to meditate; my thoughts were much upon death; and I had very serious thoughts of my dissolution. Afterwards prayed, but with some dulness. I spent all the afternoon in reading a book of devotion, and in giving good counsel to my cousin Charles



Roberts, till evening; then I retired and prayed.

March 1. In the morning, as soon as I awoke, I was informed of the ill news of the death of my lord's brother, Hatton Rich, which drew some tears of compassion from me. He died at London, about seven o'clock the night before. I was most of the morning with my lord and the young ladies, comforting them. Got some time only to pray; but after dinner, whilst my lord slept, my heart was in an extraordinary manner carried out to pray that this affliction, the loss of his brother, might be sanctified to him.

4. In the morning, as soon as up, I had, whilst my lord slept, very large meditations of death. And my brother Hatton's body being this day brought down from London to be buried at Felsted, (and upon that occasion the vault there being opened where I had seen so many of my relations laid, and was like to lie myself,) I had very moving thoughts of my lying down in the bed of darkness; and did, in a very awakened frame, cry to God for mercy against a dying hour. I found that the thoughts of my lying in that cold bed, and of the worms feeding upon me, and of my turning to dust, were a little frightful and amazing to me; but it pleased God to let me of a sudden find an



extraordinary and reviving joy to think that nothing died finally, totally, in a child of God, but sin, and that my vile body should be raised, and made a glorious one. I had then large meditations of the joys of heaven, and I found that the thoughts of heaven, and some previous gustos God was pleased to give me of it, did make me rejoice with joy unspeakable, and quite disarmed the fears I had before of death; and made me then, in my deliberate thoughts, willing to be absent from the body and present with the Lord.

5,—Sunday. As soon as dressed, I prayed; the desires of my heart went out after God in prayer. Then I went to hear Mr. Woodrooffe; his text was, “All the days of my appointed time will I wait, till my change come.” I was very attentive, and had my affections much wrought upon by that excellent mortifying sermon; and at the prayer I wept for my sins. After dinner, I heard the same person; his text was, “Being willing rather to be absent from the body, and to be present with the Lord.” I was attentive, but had not my affections so much wrought upon as at the morning sermon. After I had heard the young ladies repeat, I did, before going to bed, commit my soul to God.

21. In the morning, prayed; but I spent



not so much time as usual at my devotions, because this morning my lord and lady Berkley went from hence, but left their daughter Mary here. After dinner, I was tending upon my lord.

29. In the morning, read and prayed, but with an unusual dulness. In the afternoon, my brother Orrery coming from London, I was with him.

31. . . . Afterwards, was with my brother Orrery; had with him useful discourse. This day God was so merciful as to bring my lord abroad again.

April 10. After dinner, I had with me my lady Luckin, and more of my neighbours, with whom I had some good discourse. And I was enabled to do a good work of charity to a good distressed widow. After supper, I committed my soul to God.

14. In the morning, prayed as soon as I was up; then I took physic. I had a good book read to me. After supper, I committed my soul to God.

16,—Sunday morning. Read and prayed; my heart was carried out in an extraordinary manner to bless God for his mercies; and in an especial manner for bringing me in my youth, when married, into a religious family; and for his patience towards me in not cutting me off in my sins.



19. In the morning, read and prayed; the desires of my heart went out after God in prayer. I spent not so much time as usual in my devotions, because I had with Mr. Ferris much good discourse, in order to preparation for the sacrament, which I was next Lord's day to receive. After dinner, I was hindered from being alone by my lord Scarsdale, and his son and daughters' coming, and other company. After supper, I committed my soul to God.

20. I spent most of my afternoon in catechising and instructing one of my maids, who was to receive the sacrament. And towards evening I retired, read, and meditated upon the intolerable sufferings of my dear Saviour; and I found my heart to go out exceedingly in strong desires after him.

24. Towards evening, my brother Burlington, and my nephew Hyde,\* came from London to see me.

May 6. At night I heard the ill news of the death of my good lord chamberlain, Manchester; and he being one of the best and most constant friends I ever had, his death did much afflict me. He died the night before, suddenly, of the cholic. After supper, I committed my soul to God.

13. In the morning, only read and prayed,

\* Lord Rochester.



and that I did with some dulness, too. Had with Dr. Walker much good discourse: and after dinner, had with me Mr. Clark; with whom, and my cousin Francis Roberts, I had much good and Christian conference.

14,—Sunday morning. As soon as dressed, I prayed. I was enabled to pour out my soul in prayer, and my heart was carried out much to praise God; my heart was melted with his love, and I wept. Afterwards, heard Mr. Woodrooffe preach.

25. Much of this morning I spent in charitable employments, doing good and relieving many poor people.

27. After dinner, I went abroad with my lord, I had many short returns to God by pious ejaculations; and had with my lord some good discourse, in which I did persuade him to thankfulness to God for the sweet estate we enjoyed, and for the plenty of mercies with which our lives were filled. At evening, speaking to him about a lawful and necessary business, he growing very passionate, I still persuaded him to do it, for which he grew so violent that he broke out into swearing. Afterwards, considering how, by my speaking in that business contrary to his desire, I had made him offend God, and that I had broke my resolution which I made last night, (when in a dispute with me he



cursed most bitterly,) of not disputing anything with him when he began to be passionate, though I was ever so much in the right, I was troubled, and begged God's pardon for my foolishness. And, O Lord, I beseech thee humble me more for not watching myself better, and by this make me more to see how frail and weak I am.

June 4,—Sunday. As soon as dressed, I prayed. I was this morning very large in prayer, and I was enabled to pour out my soul in prayer, and I found that all that was within me did truly bless God for his mercies, especially for sanctifying my afflictions. My heart was in an extraordinary manner carried out to love and adore him; and I did with an unusual fervency beg support under my trials; and that I might never do anything which might give occasion of bringing an evil report upon my profession. O Lord, I bless thee for making me to wrestle with thee thus in prayer, this happy morning. After I had begged a blessing upon the public ordinances, I went to hear a stranger preach.

6. In the morning, as soon as up, I retired into the wilderness to meditate; my thoughts were upon the joys of heaven, but I had not so lively affections as at some other times; afterwards, read and prayed, but with some dulness. At dinner, and till evening, had with



me my lady Barington, and at evening my lord of Manchester came. I had no time for retiring, but I did this day some good to the poor. After supper, I committed my soul to God. This day God was so merciful to me as to bring my lord down again from a severe fit. Lord, I beseech thee to write a law of thankfulness in my heart for this mercy.

15. In the morning, as soon as up, I retired into the wilderness to meditate. It pleased God by my morning meditations to awaken me; then I read and prayed. God did in prayer give me the sacrifice of a broken and contrite heart, and I was large in the confession of sin; the sins that in an especial manner God gave me to be humbled for were, that in-dwelling corruption that still remains in me, and my deadness and dulness in duties that had been upon me for some days. I was enabled to weep much for my sins, and exceedingly to judge and loathe myself for them. At dinner, and till evening, had with me my lady Clinton, with whom I had much good Christian conference. I did this day a good work of charity to a good minister. After supper, I committed my soul to God.

20. I did enjoy most sweet fellowship with God this happy morning. O Lord, I bless thee for letting me taste that joy which a stranger intermeddles not with; and which, as the world



cannot give, so it cannot take away from me. After I had done meditating, which I did a much longer time than ordinary, I read and prayed; I had very lively affections in the duty. After dinner, tended my lord, who was ill; but got some time to read and meditate of heaven. My heart was much revived and warmed with the thoughts of future glory, and I had passionate longings after it. After supper, I committed my soul to God.

July 2,—Sunday morning. As soon as dressed, I read and prayed; the desires of my heart went out after God in prayer. After I had begged a blessing upon the public ordinances, I went to hear Mr. Kidder; his text was in Luke xvi. 25, 26, "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." I was both attentive and had my affections much wrought upon by those excellent sermons, which were preached by the same person upon the same text. Afterwards, I retired and meditated upon the sermons, and prayed them over; and I found my soul to follow hard after God that I might not have a Dives's portion only, but that I might be eternally happy in the enjoyment of Him; and did profess that I would not be put off with



these outward mercies ; but begged, with many tears, that I might have those mercies which cannot stand with reprobation. After family prayer was over, at which the desires of my heart went out after God, I committed my soul to God.

11. At dinner, and till evening, had with me my lady Everard ; and was, much to my trouble, kept from retiring. At evening, my dear sister Ranelagh came from London to see me ; I received much joy at seeing so good a spiritual friend. After supper, I committed my soul to God.

14. In the morning, as soon as up, I retired into the wilderness to meditate ; my thoughts were upon death and eternity, and I was by these thoughts much awakened, and sent up strong cries and tears to be enabled to lay hold upon eternity. Afterwards, I prayed, but with some dulness. All the afternoon I was taken up with entertaining company, the duchess of Albemarle being here to visit me. There happened nothing but ordinary this day.

20. In the morning, having a very great trouble upon me, I retired, as soon as up, into the wilderness to meditate ; my thoughts were of the wisdom of God in afflicting his own people for their sins ; and God was pleased to make me call to remembrance, how often by



seasonable afflictions he had done me good, and by the experience I had had of it formerly, to encourage and enable me patiently to bear his afflicting hand. I did then send up strong cries and tears to God for patience and support under, and a sanctified improvement of, my trials, which at that time I found to be very great. After I had done meditating, which I did for my usual time of two hours, I read and prayed; I had very lively affections in the duty; but afterwards I found my disordered mind much composed and quieted. In the afternoon, was with my lord, who still continued ill; got some times for return to God by short ejaculations. After supper, I committed my soul to God.

22. After dinner, was tending my lord, who still continued ill; got no time for retiring. This day my dear brother Robin came to see me; and he having been at death's door, and by God's mercy recovered, I found myself much pleased to see him well again; and my heart was carried out much to bless God, for hearing all the prayers I had put up for his life in the time of his sickness.

26. In the morning, as soon as up, I did in a short but fervent prayer commit myself to God's protection; and then I went with my sister to visit my pious lady Vere. Going and coming in the coach, and whilst I was there, we



had much good and profitable discourse, and I found much comfort to hear that good old disciple discourse: I returned not home till late. After supper, I committed my soul to God.

29. In the morning, meditated upon death, and with fervency prayed to be fitted for it. After dinner, was with my brother Robin, with whom I had good discourse. There happened nothing but ordinary this day. After supper, I committed my soul to God.

31,—Monday. In the afternoon, I was employed in tending my lord, and in some useful and charitable employments.

August 3. I spent most of my afternoon with my brother Robin and sister Ranelagh; had with them good and profitable discourse. After supper, I committed my soul to God. This day God was pleased to bring my lord abroad again from his ill fit of the gout. Lord, write a law of thankfulness in my heart for giving him a longer space to repent in.

6,—Sunday morning. As soon as dressed, I retired, read, and prayed; I was enabled to pour out my soul to God in prayer, and my heart was in a more than ordinary manner carried out to praise God for spiritual mercies; my heart was melted, and I wept much. After I had begged God's blessing upon the



public ordinances, I went to hear Dr. Tong; his text was, "Oh how love I thy law!" I was attentive, and had my affections wrought upon at both the sermons, which were preached by the same person upon the same text.

9. In the morning, as soon as up, I retired into the wilderness to meditate. It pleased God this morning, by reading the Life of pious Mrs. Smith, (wherein she had set down the sweet enjoyment she had had of God one day, which made her, as she said, think she was rather in heaven than upon earth) to make me beg a clearer discovery of his love to my soul, than ever yet I had had. My heart did pant and breathe after God, and I did follow hard after a lively sense of his love. After dinner, had with me my lady Barington and Mr. Warren; had with them much good and Christian conference. After supper, I committed my soul to God.

11. I was this day made instrumental to do a considerable work of charity to a good minister; and by seeing the great joy he received at what was done for him, I received much too, and was much affected. After supper, I committed my soul to God.

21. In the morning, as soon as up, I retired, read, and prayed; but I prayed with much dulness. At dinner, and till evening, had with



me the duke and duchess of Albemarle, Mrs. Mildemay, and a very great deal of company; the discourse was vain, frothy, and ordinary. Had no time for retiring. After supper, I committed my soul to God.

22. After dinner, was with my sister, and cousin Boteler; we discoursed about a useful and charitable employment. After supper, I committed my soul to God.

25. In the morning, as soon as up, I retired into the wilderness to meditate. It pleased God, by considering my unequal walking with him, to give me a very humbling prospect of myself, and to make me, with great self-abhorrence, to reflect upon that in-dwelling corruption that still abides in me, the poison whereof I still found breaking out in my life. After I had done meditating, I read and prayed: I was enabled to offer up the sacrifice of a broken and contrite heart; and with many tears, groans, and sighs, to bewail my unequal walking with God; and in an especial manner my heart was broken, for that dulness which had been upon me for some days in duty, and for that indisposedness I found upon me for spiritual things. In the afternoon I went to see a poor distressed good widow, with whom I had good discourse. I spent the whole afternoon in good and



charitable employments; and after supper, committed my soul to God.

September 5. I spent the whole afternoon in reading a book of devotion, and in instructing some of the poor people that weeded.

6. I spent some part of this morning in catechizing some of the poor weeders, and in stirring them up to look after their souls. In the afternoon was with my lord, who still continued ill; I had time to have some returns to God. After supper, I committed my soul to God.

8. In the morning, read and prayed; I was enabled to pour out my soul to God, and, with many tears, to beg mercy, and patience to bear my afflictions, which God saw fit to exercise me withal. I being then under some present sense of trouble, I did mightily beg of God a sanctified improvement of my affliction, and a resignation of my will to his: I found afterward more quietness of mind. At dinner, and till evening, had my lord Middlesex, and much company: I had with my lady Dawes and my cousin Rich good discourse. At evening, got some time to retire and meditate upon death, and prayed to be fitted for it. After supper, I committed my soul to God.

12. In the morning read, and stirred up my



heart, with all the awakening considerations I could, to pray ; then I was enabled to pour out my soul in prayer to God, and to offer up the sacrifice of a broken heart. I was this morning large in the confession of sin ; the sin that in an especial manner God was pleased to break my heart for was, my disobedience to my father ; this sin I did bemoan with great plenty of tears, and confessed God was righteous in letting me read my sin in my punishment.

13. In the afternoon, I read in my Diary, with which my heart was much affected ; and after supper, I committed my soul to God. This day was the greatest flood I ever saw at Leez, the water coming into the drawing-room and the parlour.

14. I spent most of my afternoon in writing occasional meditations ; and after supper, I committed my soul to God.

29. After dinner, heard the ill news that my niece Hinchbrook died the Sunday before. I was much troubled for her loss ; but hearing that she made a very sober and pious end, I was comforted with that. At evening, by my lord and lady Manchester coming to see us, from London, I was hindered from retiring. After supper, I committed my soul to God.

October 1,—Sunday morning. As soon as



dressed, I retired and read, and by meditation endeavoured to stir up my heart to lay hold upon God. Then I prayed: I was enabled to pray with fervency, and my heart was carried out to praise God, and I found the meltings of love making me to weep. After I had begged a blessing upon the public ordinances, I went to hear Mr. Woodrooffe; his text was, 2 Tim. ii. 19, "Let every one that nameth the name of Christ depart from iniquity." I was attentive, and somewhat affected. I heard again the same person; his text then was, Revelation xxi. 6, "I will give unto him that is athirst of the fountain of the water of life freely."

3. In the morning, spent not so much time as usual at my devotions, my lord having been violently ill all night with a fit of the cholic; I was almost constant in my attending him; only prayed, and that I did with some dulness too. I was all the whole day employed about him; got no time to retire, but had some short returns to God.

6. In the morning, prayed, but with much dulness, having still a great vanity of mind upon me; but towards evening, I retired and meditated; I found my heart at first very backward to the duty, and in an unusual manner distracted in it; but at last it pleased God to make me in a serious and awakened frame to



meditate upon the vanity I had seen in all the grandeurs and glories of the world; and, with some tears, I was enabled to beg of God that I might not be taken any more with them. After supper, I committed my soul to God.

12. In the morning, only prayed, and that I did with great dulness. In the afternoon, was tending my lord; who, towards evening, was taken with so unusual an illness, that I was extremely frightened for him, and went to God, and with many tears begged his life. Towards evening, it pleased God to remove his dangerous and extreme fit of illness, and to give him some rest; which whilst he took, I had time, by his bed-side to meditate upon death, and to beg to be fitted for it. O Lord, I do most humbly bless thee for removing from my lord that dangerous fit of his heart's-panting. After supper, I committed my soul to God.

15,—Sunday morning. As soon as dressed, I read and prayed. I was enabled to pray with much fervency; and whilst I was praising God it pleased him to open as it were a spring of godly sorrow in my heart, and to make me in an unusual manner to mourn for my sins, and to judge myself for them, finding in myself a great shame and self-abhorrence, which made me with great plenty of tears bemoan my disingenuous walking before God. I did, too, open before



the Lord my troubles, and begged support from him under them. After I had done praying, blessed be God! though I was much pressed down in my spirit, by a trouble that was upon me when I went to prayer, yet after that, I was cheered and quieted. Then I heard Mr. Hublon preach; I was attentive and affected at the sermons.

19. In the morning, in a short but fervent prayer, I committed my soul to God, and then went to dinner to my lady Maynard's. I returned not home till late in the evening; had with my lady Mary, going and coming, good discourse. There happened nothing but ordinary this day. After supper, I committed my soul to God.

23. In the morning, as soon as up, I retired into the wilderness to meditate; and having met with something that did trouble me much, I was in a more than ordinary manner discomposed; but when I had poured out my complaint before the Lord, and showed him of my trouble, and begged support from him, I found, blessed be God! my mind much composed; and was enabled, in a very awakened frame to consider of the worth of my precious and immortal soul, and to send up strong cries to God for the salvation of it. I did also follow hard after God, for the salvation of my poor husband's



soul, which I did with great fervency and many tears.

25. After dinner, having something that troubled me much, I found an unusual melancholy upon me, and I did find a sudden eruption of my passions, making me weep much; but after I had cried to God to quiet my mind, he was pleased in some measure to do it by this consideration, that in heaven I should be freed from all my troubles, and should never weep more, and that sorrowing and sighing should flee away. After supper, I committed my soul to God.

31. In the morning, retired and meditated, but my wicked heart was roving, and I could not fix it as at some other times; read and prayed, but with dulness. In the afternoon, was employed in lawful and charitable employments. This day I relieved some poor distressed widows, and a good minister, considerably.

November 3. In the morning, as soon as up, I retired into the wilderness to meditate. It pleased God to make me meditate upon the mercies with which my life was filled, and to bring to my remembrance many special providences wherein I had experienced much of the goodness of God to me. I found my heart much warmed with his love, and carried out in



thankfulness to him. Afterwards, read and prayed; I was enabled to pray with much fervency, and with some tears to beg mercy for my soul.

8. In the morning, as soon as up, I retired into the wilderness to meditate; and it being my birthday, it pleased God to make me call to my remembrance many of the special mercies with which my life was filled. And whilst I was doing so, I considered that God had for forty-six years so mercifully provided for me that I had not ever out of necessity wanted a meal's meat, nor ever broke a bone, nor in twenty year's time been necessitated to keep my bed one day by reason of sickness; this did exceedingly draw out my heart to love God. And considering that I had experimentally found that God had done me good by all the most afflicting providences, this also did much engage my heart to God, and made me resolve to serve him better. Afterwards, read and prayed; I was very large this day in acknowledging God's goodness to me; and whilst I was praising and blessing God, I found his mercies so to melt me that I shed an unusual plenty of tears, and found strong and passionate workings of heart to God, making me love him exceedingly. The mercies which in an especial manner my heart was melted by were, the patience of God towards me, and his



good providence to me in bringing me, by marriage, into a religious family, where I had encouragement and good examples, and awakening powerful means for my soul. O Lord, I bless thee for my having such a sight of the mercies with which my life was filled. After dinner, had with me many of my good neighbours, with some of them I had useful discourse; and did this day exercise my charity to several that needed it. After supper, I committed my soul to God.

13. In the morning, as soon as up, I retired and meditated. It pleased God to make me have large thoughts of the glory to come; the consideration of my eternal rest when I should be ever with the Lord, and be swallowed up with his love, did draw out my affections after God in a more than ordinary manner, and my heart did follow hard after him, whom I then preferred above all the world; I was much melted, and wept. Afterwards, I prayed; my heart was carried out much to praise God, and I found all that was within me did truly bless him; I had very lively affections in this duty. And I did, too, with an unusual plenty of tears, bemoan the great dishonour that God had done him at my table by my lord swearing, the hearing of which the day before was very grievous to me; and the consideration that



where God deserved so much praise for a full and plentiful table, furnished with so many of his creatures, he should have his name dishonoured, did in an extraordinary manner affect me; and I did then send up strong cries to God for his conversion, and with a great abundance of tears did I beg it. Lord, hear my prayers, which did not come from feigned lips, and have respect unto my tears, and let not a person of so many prayers and tears miscarry. In the afternoon, had some of my neighbours with me, and afterwards was employed in some useful and charitable employments: and after supper, I committed my soul to God.

19,—Sunday morning. When dressed, I read, and by meditation endeavoured to stir up my heart to pray. I was enabled to pour out my soul in prayer, and my heart was carried out much to love and to bless God for his unmerited mercies; I found my affections much up in this duty; and I found the meltings of love, making me to weep much. After I had begged a blessing upon the public ordinances, I went to hear Mr. Woodrooffe; his text was, “The ways of the Lord are right.” I was attentive at the sermon. After dinner, I heard Mr. Fletcher; his text was, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,



acceptable unto God, which is your reasonable service." I was both attentive, and in a much more than ordinary manner affected at that extraordinary sermon; and whilst he was preaching of the mercies of God, the consideration of God's goodness did excite in me passionate workings of heart to God, and my affections were much wrought upon, and I shed a great plenty of tears. Afterwards, I meditated upon the sermon, and prayed it over: and after family prayer was over, at which the desires of my heart went out after God exceedingly, I did, before going to bed, commit my soul to God. O Lord, I bless thee for this sweet Lord's-day.

28. In the morning, as soon as up, I retired into the wilderness to meditate. It pleased God to make me have reviving meditations of my future rest; and the consideration of the difference between a saint in glory and my wretched self, that still carried a body of sin and death about me, and was absent from the Lord, whilst they were ever with him, and enjoying him in his fullest love, did make me think it was really best for me to be dissolved and to be with Christ; which I then in my deliberate thoughts desired. The consideration that my Saviour was gone before, to prepare a place for me, did draw out my heart much to love him,



and did make me find my desires did run out after him exceedingly, whom I then found I loved above heaven and earth, or any thing contained in them, counting all things but as dung and dross in comparison of him; and professing to God that if he should ask me, as he did Solomon, what he should give me, I would ask none but Christ. I found my heart much melted this morning, and shed many tears, and afterwards prayed. O Lord, I bless thee for exciting in me, by the moving consideration of thy excellences, such passionate workings of heart towards thee this sweet morning. After dinner, got an opportunity of speaking to my lord about his soul's concernments, and I did much beseech him to be more careful for his soul's good, and told him of his offending God by his passions, and the sad effects of it. Afterwards, my lord in a dispute fell into a great passion with me, upon which I found in myself a sudden violent eruption of passion, which made me instantly go away, for fear it should break out, and by so doing I was kept from having my lord hear me say anything; but to myself I uttered some passionate words, which though no other heard, yet, O Lord, thou didst; oh humble me for it. Afterwards, I retired, and had large meditations of my death, and prayed to be fitted for it: and after supper, begged



God's pardon for my speaking inwardly to myself some quick passionate words.

30. In the morning, read and prayed; but my wicked heart was again very dull in prayer. After dinner, I heard the news of the death of my neighbour sir John Dawes, who died the night before, at which I was much struck, for he was as likely a young man to live as I had seen; and hearing that of a sudden he lost the use of his reason, and of his speech, and continued so for three days, I was much affected and awakened by it to consider of my own latter end. And finding my lord much struck with that sudden news, I did discourse much with him, and endeavoured to stir him up to make his peace with God before his great change came: I spent most of the afternoon in good discourse with him and my cousin Roberts. After supper, I committed my soul to God.

December 2. In the morning, I read; and whilst I was reading that place of Scripture, that "God spared not the angels that sinned," I found my heart in an unusual manner awakened to consider of God's great hatred of sin; and this text, that the whole world should be burned up, made me in a very serious manner think of what manner of person I ought to be. I had then very moving meditations of the destruction of the world by fire, and then, with an extraordinary



awe of God upon my heart, I went to pray ; God was pleased then to enable me to offer the sacrifice of a broken and contrite heart. I was very large this day in the confession of sin. Afterwards, I went to visit my lady Dawes ; I found myself much affected to see her so extremely afflicted, which drew tears of compassion from me. I did endeavour by all the most serious considerations I could to comfort her, and did much press her to take up with God alone for her felicity. God enabled me to speak to her in a very awakened frame, and I found my heart, by going to the house of mourning, much excited to consider my own latter end. I brought her home with me from that house to endeavour to comfort her.

3,—Sunday. . . . Afterwards, I was with my lady Dawes, and did endeavour to comfort her, and had much discourse with her, wherein I did advise her to give God her heart, and that then he would be a Husband to her, and a Father to her little fatherless children.

4. After dinner, I was with my lady Dawes, and had with her and Mr. Kidder much good and warming discourse ; afterwards, Mr. Kidder prayed : the desires of my heart went out much to God in that prayer.

5. At dinner, and till evening, had with me my lady Maynard, and my lady Anne Murray ;



had with them and my lady Dawes good discourse: and I read to my lady Dawes out of a good book, and stayed with her, endeavouring to comfort that afflicted widow. After supper, I committed my soul to God.

6. In the morning, retired to meditate, and being to receive the [sacrament] next Lord's day I did endeavour to examine myself. Then I read and prayed; I was enabled to offer up the sacrifice of a broken and contrite heart, and God was pleased to make me call to mind the sins of my youth, and I was large in confessing the great vanities of it, and did most heartily mourn before God for my living to more than one-and-twenty years in a way of vanity, misspending my precious time in reading romances, and in seeing and reading plays, and in dressing and adorning my body, to the neglect of my immortal soul. I did consider that though, through God's restraining grace, I had been in my youth kept from any gross sin, yet that I had lived in vanity, and without God, in the world; and I was enabled to mourn and weep much before the Lord, for so many years of idle and misspent time, and did heartily beg pardon for it, pleading the promises of forgiveness. O Lord, I do bless thee for making me, with thy servant David, call to my remembrance the sins of my youth, and for enabling me to mourn afresh for



them! O Lord, let them never come before thee in remembrance to my confusion here, or condemnation hereafter! After dinner, I was comforting my lady Dawes, and had good discourse with her. Got some time in the evening, and read to my lord in a book of devotion: and after supper, I committed my soul to God.

25,—Christmas-day. In the morning, as soon as dressed, I prayed. I was carried out much to bless God for the incarnation of his Son, and for the redemption of the world by him. Then I went to hear Mr. Woodrooffe; his text was in Galatians iv. 4, 5, 6, “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” I was attentive, and had my affections wrought upon by that good sermon. Afterwards, my lord being extraordinarily ill, I was constant in my attendance upon him; but got some time, while he slept, to meditate on the birth of Christ. After supper, committed my soul to God.



## SEVENTH YEAR.

January 1, 1672, to April 12, 1672.

January 1. In the morning, as soon as up, I retired to meditate; God was pleased by the thoughts of death and eternity much to awaken me, and to make me strive to lay hold on eternal life. Afterwards, prayed; I was enabled to pour out my soul in prayer to God, and my heart was much carried out to bless him for his unmerited mercies to me, especially for bringing me to a new year; which, with many tears, I begged of God I might spend better, if I lived, than I had done the last. This day I did considerably relieve many poor distressed families of the parish. And, my lord being still ill, I was constantly employed in attending upon him; only got some time for short returns to God: and after supper, I committed my soul to God.

16. In the morning, as soon as my lady Dawes was gone, I retired to meditate; my meditation was sweet: and I found that the consideration that the eternal God was my portion, did make me to rejoice in the Lord.

February 5. In the morning, retired and



meditated; my thoughts were much upon the ways whereby I might glorify God; and I did mightily cry to God to enable me to bring more glory to him than ever yet I had done. Afterwards, read and prayed; I prayed with fervency. After dinner, was tending my sick lord, but got some time to read and to meditate upon death, and to beg of God to fit me for it. After supper, I committed my soul to God. I did this day a considerable work of charity to poor orphans.

29. In the morning, as soon as up, I retired into the wilderness to meditate; my thoughts were much upon the spiritual benefits I had found by sanctified afflictions; but being this morning under the present sense of a trying one, which lay heavier than ordinarily upon me, I was in an unusual manner cast down and dispirited at it, and cried much to God for support under it, which I begged with tears. God was pleased to bring into my mind many promises, by which I found some quiet in my before disturbed mind. Afterwards, read and prayed; I was enabled to pour out my soul to God in prayer, and to bemoan with many tears my sins; but, in an especial manner, my heart was broken for my want of that subjection of soul, which I was convinced I ought to have to God's will, even when it crossed mine most. I wept exceedingly



for not bearing with more submission what he was pleased to exercise me withal, and sent up strong cries to be supported for the time to come under his afflicting hand. In the afternoon, was with my lord, but whilst he slept, I read in a book of devotion. After supper, committed my soul to God.

March 17,—Sunday morning. . . . . But, in an especial manner, I blessed God for bringing me in my youth into a religious family, and for giving me so much patience as had enabled me, beyond my own expectation, to bear some of the greatest afflictions and trials of my life with some degree of cheerfulness. I wept much in prayer this morning; then I went to hear Mr. Allan; his text was, “The Lord is my portion, saith my soul; therefore will I hope in him,” Lam. iii. 24. I was attentive and had my affections much wrought upon by those two good sermons, which were preached by the same person upon the same text.

19. In the morning, meditated; my thoughts were upon the vanity and dissatisfaction I had found in all sublunary things. I considered also on my eternal rest, where I should enjoy unmixed pleasures for ever; and the consideration that I should be ever with the Lord did excite in me passionate workings of heart, and made me strive to enter in at the strait gate.



Afterwards, I read and prayed ; I got also Mr. Hicks to pray privately with me ; I had lively affections in the duty, and was enabled with some tears to bemoan my sins. I spent most of this afternoon in reading a book of devotion ; and God was pleased by the awakening thought of death and judgment, to make me follow hard after him for my eternal salvation, which I begged with an unusual plenty of tears. I did enjoy sweet communion with God this day. After supper, I committed my soul to God.

25. My lord being ill, and my lord Deincourt being not well, I was taken up with attending them, and got no retiring time. After supper, I committed my soul to God.

30. In the afternoon, I heard the very sad news of the death of my dearly beloved niece, Frances Jones ; at which I was much troubled, she being a good person, and one that I had a particular kindness for ; and I was also much affected to consider what great affliction my dear sister Ranelagh was in for her, and prayed to God to enable her to bear this greatest trial of her life, and to give her a sanctified improvement of it.

April 2. In the morning, as soon as up, I prayed to God to go with me in my journey to London ; then with my lady Mary and lady Essex, I took coach, and with God's blessing,



got safe to London. In the evening, went to see my sister, whom I found sadly afflicted; at which sight I was affected and wept: and after I had endeavoured to comfort her, I did return to Warwick-house: and after supper, I committed my soul to God.

3. In the morning, only prayed, and that I did with dulness. Then I went to see my afflicted sister, and was glad to see her bear her loss with so much Christian patience. After I had dined with her, I went with the young ladies and my sister Burlington to buy things; was all the afternoon at shops. After supper, I committed my soul to God.

7,—Sunday morning. I prayed and blessed God, it being Easter-day, for the Resurrection of Christ. Then I went to hear Dr. Stillingfleet preach; his text was, “Now if we be dead with Christ, we believe that we shall also live with him.” I was attentive and much affected at that admirable sermon. Then dined at my sister’s, and heard a sermon with her: and after supper, I committed my soul to God.

9. In the morning prayed, and then took coach to come home to Leez; and by God’s good providence over me, I got safe thither.

12. In the morning, as soon as up, I retired into the wilderness to meditate; my thoughts were upon the great disturbance I had found by



the company I had whilst at London, and by the business I had there. The consideration how much my mind, by that strange hurry was discomposed, and drawn from attendance upon God; and how much my mind roved from duties, was a very humbling consideration to me; and made me with great self-abhorrence consider how frail I was. Afterwards, read and prayed; I was enabled to pour out my soul in prayer to God, and was large in the confession of my sins; but in an especial manner I found my heart broken for the strange, dull, and distracted temper I was in, as to spiritual things, that week I was so hurried at London. God was pleased to give me a very humbling sight of myself, and to enable me to offer up the sacrifice of a broken and contrite heart; and, with great loathing of myself, to judge and condemn myself; and with an unusual plenty of tears to weep for my sins, and beg pardon for them. After dinner, was tending my lord, who continued ill. After supper, I committed my soul to God.

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CONCLUDING NOTE IN THE MS.

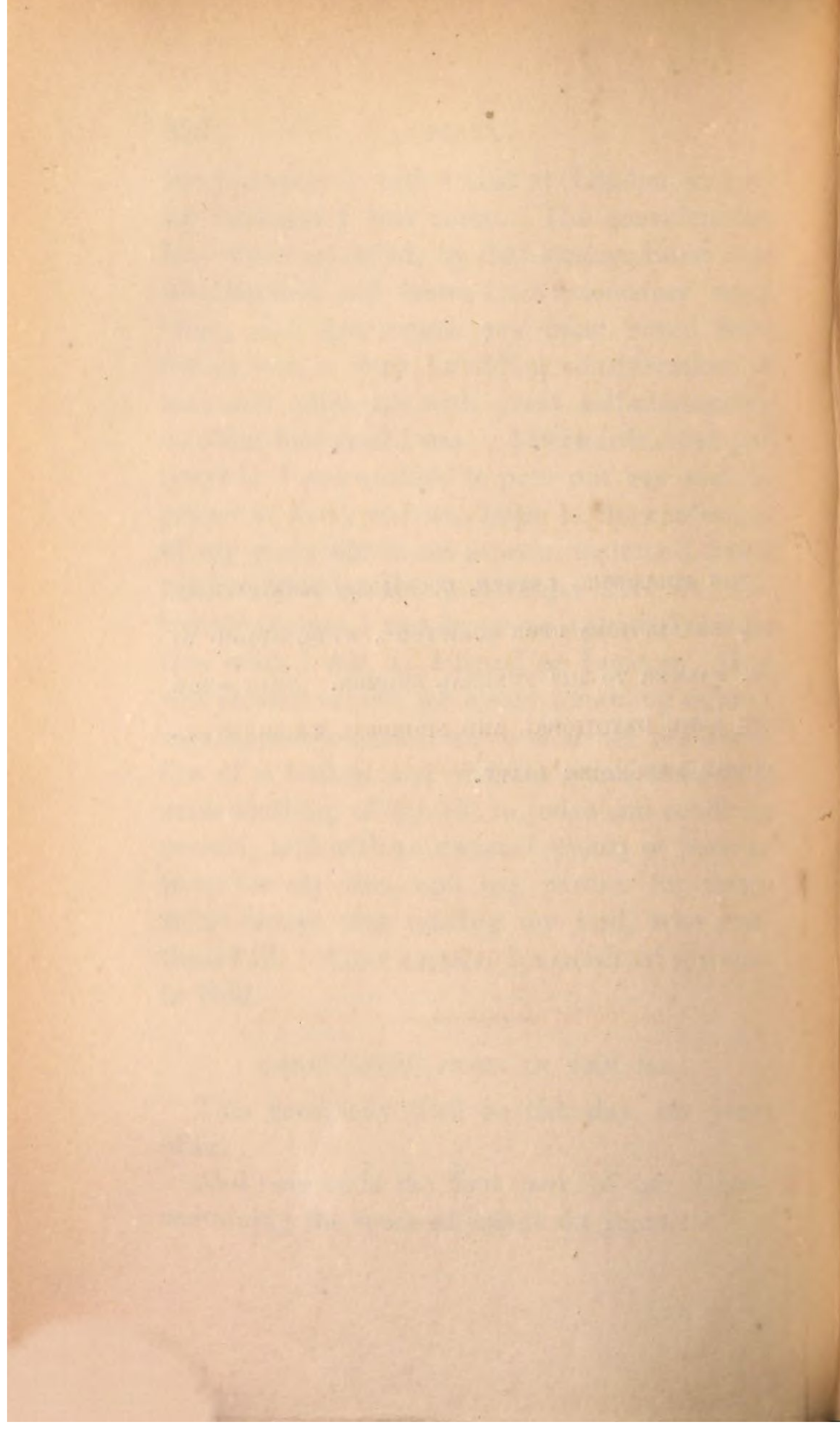
This good lady died on this day, six years after.

And here ends the first part of her Diary, containing the space of about six years.



THE FOLLOWING LETTER, OCCASIONAL MEDITATIONS,  
AND REFLECTIONS UPON SCRIPTURE, WERE ADDED BY  
DR. WALKER TO HIS FUNERAL SERMON. THEY SHOW  
THE SAME DEVOTIONAL AND SPIRITUAL EXCELLENCES  
AS THE PRECEDING DIARY.







R U L E S

FOR

A H O L Y L I F E :

IN

A L E T T E R

WRITTEN TO THE RIGHT HONOURABLE GEORGE,  
EARL OF BERKELEY.

BY THE

RIGHT HONOURABLE MARY,

LATE COUNTESS DOWAGER OF WARWICK.



2333

1933

ALL FOR A

WINTER

THE WINTER



# RULES

FOR A

## HOLY LIFE.

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MY LORD,

IN obedience to your commands, I have undertaken that, which I know I am very unfit to perform ; which is, to give your lordship rules for holy living. Yet, because your lordship's friendship makes you so kind as to believe what is said by me will make a deeper impression than by others, who have not so great a share in your lordship's esteem, I have ventured upon it, not to inform you, as one I believe ignorant—for I know your lordship to be very much better able to instruct me—but to put your lordship in mind, that not the knower of the law, but the *doer* of it shall be justified ; and that if you know these things, happy are you if you do them. For he that knows his Master's will, and doeth it not, shall be beaten with many stripes.

I will begin my first rule of advice to your lordship with desiring you not to turn the day into night, and, by sleeping so long in the morning, give yourself



only time in haste to put on your clothes, and it may be sometimes with more haste say a short formal prayer, to stop the mouth of a natural conscience, which for haste you hardly mind yourself, and therefore have little reason to expect God should. Therefore I shall advise your lordship, to go to bed in so good an hour at night, as that you may awake in so good time, as you may not lose the morning, which certainly is the best time for the service of God. And I would have you, as soon as you wake, fix your thoughts upon that God, that gives you time to think, and do as holy David did, who said, "When I awake, I am still with thee."

Consider how your bed might have been your grave; for many every night go down into the place of silence, and there take their long and last sleep. Consider also what a mercy sleep is; and if we miss but a night's rest, how burdensome and uneasy a man would be to himself; therefore begin the morning with blessing God for it, and then commune with your heart upon your bed, and be still: and consider what a mercy it is to have another day added to your life, that you may make your peace with God\* before you go hence, and be no more seen. Think what many a poor dying creature would give for a day to repent in; and at what a high rate, if it were to be purchased, the damned spirits would purchase a day to repent in. Consider a day is a precious thing, when Titus,

\* This is a common expression: it would be more scriptural to say, Seek peace with God, through the atonement of Christ.—ED.



a heathen, could say—when he had spent a day without doing good—to his friends, with great regret, “O my friends, I have lost a day!” And another could say, he was not worthy the name of a man who spent a whole day in worldly pleasures. Remember this little moment of time is all we have given us to provide for eternity in ; and is therefore not to be spent and thrown away carelessly, as if we had no God to serve, and no soul to save. Therefore have a care, lest it be said of you, as it was of Jezebel, “I gave her space to repent of her fornication ; and she repented not.”

When your lordship has thus in the morning brought your heart into a serious frame, then my second advice is, to leave your bed ; and as soon as you are ready, retire to your closet, and let none of the business of the world be first dispatched, though the devil be never so busy to persuade you to it ; but say to all your worldly employments, “Stay here while I go yonder and worship, and I will come to you again.” When you have shut your door, and have shut out outward company, then have a care to shut out likewise vain, and distracting thoughts, which will be very busy to steal away your heart.

Then I would advise you to begin your private devotions with reading the word of God, the Holy Scriptures ; for David says, “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.” And certainly these Divine oracles of God are a most excellent means towards the mending of our lives. Therefore



I would have you begin every morning with reading some portion of it, remembering it is that word by which we must one day be judged.

When you have done this, I would not advise you presently to clap down upon your knees, but first to consider seriously what you are going about ; namely, that you are going about to speak to that God before whom the angels and the cherubim do cover their faces in token of reverence, as not being able or worthy to behold so much glory ; and that Abraham, “the father of the faithful,” presented himself before God with so much humility, as that he called himself “dust and ashes.” Therefore do you prostrate yourself before him with humility, remembering that he has said, that he will have respect unto the lowly ; and yet come with confidence as to a gracious Father, who has promised that whosoever comes unto him he will in no wise cast out ; and that before we call he will answer, and whilst we are yet speaking he will hear. Remember that prayer is the key of heaven ; it is that by which you can pour out all your wants to God, as to a most loving father, with a confidence that he will supply them. The Scripture tells you, that “The effectual fervent prayer of a righteous man availeth much ;” and it tells you, that though Elias was a man subject to like passions with us, yet God heard him, and granted his requests, to encourage us to come with boldness to the throne of grace. Therefore do not only make conscience to pray, but make conscience also to pray aright. Pray with zeal and fervency ; do not satisfy your-



self with the body of the duty without the soul ; but, as pious Hannah did, pour out your spirit before the Lord. Pray, in the name of Christ, for things that you stand in need of. And remember that David said, that the Lord had heard the voice of his weeping. And therefore, if you can, weep for your sins—at least mourn that you cannot mourn for sinning against so gracious a Father, that so the mercies of God may melt you into an ingenuous sorrow. And do not leave your prayers till you have enjoyed some communion with God in them, and then you will be fit to go cheerfully about your worldly employments.

Forget not God hath intrusted you with children, therefore remember to take care they be bred up in the nurture and admonition of the Lord ; and to season them in their young and tender years with principles of piety and honour, that so setting them forth in the way wherein they should go, when they are old they may not depart from it. Remember also you have a family to govern, and take up good Joshua's resolution, that you and your house will serve the Lord ; and David's, who said, that his eyes should be on the faithful in the land, that they might serve him, and he that telleth lies should not tarry in his sight. Therefore have a care not to keep any that are openly profane and scandalous, but at least let them be morally civil ; and let God be solemnly, twice a day, publicly worshipped by yourself and family, and set them good examples, and



say unto them as Gideon did to his men in another case, "Look on me, and do likewise."

When you have thus spent your morning, then I am not so rigid as to forbid you all recreations ; no, I think them very necessary for diversion ; but I must be so severe as to forbid you such as may put you into any passion or disorder, which may be hurtful both to soul and body. Therefore I would absolutely forbid you dice and cards too, unless it be sometimes, when you must keep these limitations : \* first, not to play all day long, as if you were made only to eat and drink, and rise up to play. For certainly God did not give us time, as we give children rattles, only to play withal. Remember what your good friend Dr. Taylor says, that "He that spends his time in sports, and calls it recreation, is as he whose garment is nothing but fringes, and his meat nothing but sauce." Therefore I shall advise you, that your recreations may be as your sauce, not as your full meat. The second limitation I would advise is, not to play for more than you care, whether you win or lose ; remember that Mr. Herbert, in his excellent poems, says,

"Game is a civil gunpowder in peace,  
Blowing up houses with their whole increase."

My next advice to you is to make a good choice of your friends, and to keep company most with those of them that are civil, and religious, and ingenious ; for such company will be both pleasant and advan-

\* Would it not have been better advice not to touch dice and cards ?  
—ED.



tageous to you ; but the ranting gamesters' company ought to be displeasing to you, for I am sure you may get a great deal of ill by them, but no good ; therefore let such company be rather a punishment than a choice.

Next, I would desire you to be as cheerful as you can ; and to that purpose I would recommend to you that gaiety of goodness,\* which will make you most pleasing to yourself and others.

And now, my lord, as your friend, you must give me leave to give you not only good counsel, but my own experiences, too,—like nurses who feed their children with nothing but what they have first themselves digested into milk,—and to assure you that however the devil and wicked men may persuade you that religion will make you melancholy, yet I can assert, from my own experience, that nothing can give you that comfort, serenity, and composedness of mind, as a pious and orderly-led life. This will free you from all those sad disquieting remorse and checks of conscience which follow an ill action, and give you that peace of God which passes all understanding, and the continual feast of a good conscience. This will make you rejoice with joy unspeakable and full of glory. This will calm your desires and quiet your wishes, so as you shall find the consolations of God are not small. You will find you have made a happy exchange, having gold

\* “ And manners sweet as virtue always wears,  
When gay good-nature dresses her in smiles.”

COWPER.



for brass, and pearls for pebbles. For truly, my lord, I am, upon trial, convinced that all the pleasures of this world are not satisfactory. We expect a great deal more from them than we find. For pleasures die in their birth, and therefore, as bishop Hall says, are not worthy even to come into the bills of mortality. I must confess, for my own part, though I had as much as most people in this kingdom to please me, and saw it in all the glories of the court, and was both young and vain enough to endeavour having my share in all the vanities thereof; yet I never found they satisfied me. God having given me a nature incapable of satisfaction in anything below the highest excellency, I never in all my life found real and satisfying comforts but in the ways of God, and I am very confident your lordship never will. Therefore I beseech you try this, and then I verily believe you will be of my opinion,—that “her ways are ways of pleasantness, and all her paths are peace.”

When you have spent what time you think fit in your recreations, or visiting friends, or receiving visits from them, then I would have you every day set some time apart for reading good books and meditation; do not fear that a little time alone would make you melancholy; for the way not to be alone is to be alone, and you will find yourself never less alone than when you are so. For certainly the God that makes all others good company, must needs be best himself.

Be often in the profitable work of self-examina-



tion ; be not a stranger at home ; but pray Augustine's prayer, "Lord, make me know thee and myself." You will find the practice of this rule conduce much to the good of your soul. This will make you see what sin is most predominant, and what grace is most weak, and therefore had need be strengthened. It will keep sin from growing undiscerned by you. Remember, my Lord, the best gardens have need often to be weeded, or else they will soon be overrun ; and the most delicate neat house must be often swept, or else there will be much dirt and dust in it.

Meditation is a most profitable duty. I would, therefore, have you meditate sometimes on the transitoriness and dissatisfyingness of all this world's glories. Your lordship yourself has, as young as you are, seen such strange revolutions, as are sufficient to convince you, that there is nothing certain in this life ; that there is nothing constant ; and that all is vanity and vexation of spirit. God has, in our age, cast contempt upon princes, and stained all the glory of human excellences, to make us cease to put confidence in man, "whose breath is in his nostrils : for wherein is he to be accounted of?" God hath famished all the gods of the earth, that he might be God alone ; and hath embittered the stream, that we might come to the fountain. Therefore often meditate on this, and it will keep you from over-loving any sublunary thing. Next I would have you meditate sometimes upon the shortness of your life, and the uncertainty of the time of



your death ; on the black abysses of eternity, and on the great account you must give of all you have done in the flesh, whether it be good or evil : “ For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” I would not keep you upon such melancholy thoughts as these too long, and therefore I would have you think of the joys of heaven ; of that rest which remains for the people of God ; of that better country, which is a heavenly one ; of that “ city which hath foundations, whose Builder and Maker is God,” and of those joys which eye hath not seen, nor ear heard, nor hath it ever entered into the heart of man to conceive what God hath laid up for them that love him. For heaven will make us happy, not as philosophy pretends to do, by the confining, but by the fruition, of our desires. There we shall be past doing, as well as past suffering, ill. There all tears shall be wiped from our eyes, and “ we shall obtain joy and gladness ; and sorrow and sighing shall flee away.” Those are unmixed blessings, which are reserved for the other life. We shall then enjoy health without sickness, joy without sorrow, and happiness to eternity ; but that which is above all,—we shall be ever with the Lord, and see Him who shall be all in all to us, yea, we shall follow the Lamb whithersoever he goes. Such meditations as these I would have you frequent in, that whilst you are musing the fire of heavenly devotion may burn and inflame your heart with love



to God, that so your meditation of him may be sweet.

I would also recommend to you the frequenting of the public ordinances, which are excellent helps to devotion; for “faith cometh by hearing;” and God hath promised that those who wait upon him shall renew their strength, and that he will make them joyful in his house of prayer.

I know your lordship too well to say much to persuade you to works of charity, for I am not ignorant that your lordship abounds in good works; only, to encourage you to continue in the exercise thereof, I would put you in mind of some promises, how that God hath said, “He that giveth to the poor lendeth to the Lord,” and whosoever gives unto a disciple, in the name of a disciple, though but a cup of cold water, “shall in no wise lose his reward.”

And now, my lord, I fear I have tired you with my too tedious rules, and therefore I shall put an end to them when I have given you this one, which is, to conclude the day always with prayer, and not to give sleep to your eyes, nor slumber to your eyelids, till you have called yourself to an account for the mercies you have received that day, that you may praise God for them; and what sins you have committed that day, that you may be humbled for them: remembering what the good primate of Armagh (Usher) said, that “the best man living did enough in the day to bring him upon his knees at night.” Therefore every night make your peace with God,



remembering that many have shut their eyes in a healthful sleep, and yet waked in another world.

My lord, I have now done with my rules, which I should never have ventured upon, had you not assured me that you were confident they would, by God's blessing, do you good, and also faithfully promised me that you would practise them; which promise I must beg your lordship to perform, and then I shall be much satisfied; for I assure your lordship I am so much your friend, as I cannot but with great earnestness desire the salvation of your soul; and, indeed, all professions of friendship that men make are but empty professions if they do not aim, and design all they can, to make their friends eternally happy, which I beseech your lordship to believe is the earnest desire of,

My lord,

Your affectionate friend and

most humble servant,

M. W.



OCCASIONAL  
MEDITATIONS

UPON  
SUNDRY SUBJECTS.

BY THE  
RIGHT HONOURABLE MARY,  
LATE COUNTESS DOWAGER OF WARWICK.



THE  
HONORABLE  
MEMBERS OF THE  
LEGISLATIVE COUNCIL  
OF THE  
PROVINCE OF ONTARIO  
IN PARLIAMENT ASSEMBLED  
SIR,  
I HAVE THE HONOR TO ACKNOWLEDGE THE RECEIPT OF YOUR LETTER OF THE 14TH INSTANT, IN WHICH YOU REQUESTED THAT I SHOULD BE COMMISSIONED TO PURCHASE A CERTAIN QUANTITY OF BOOKS FOR THE USE OF THE LEGISLATIVE COUNCIL. I HAVE THE PLEASURE TO INFORM YOU THAT THE BOOKS HAVE BEEN PURCHASED AND ARE NOW IN THE POSSESSION OF THE CLERK OF THE COUNCIL. I AM, SIR, VERY RESPECTFULLY,  
YOUR Obedient Servant,  
J. H. H. H.



OCCASIONAL  
MEDITATIONS.

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MEDITATION I.

UPON A DAM MADE TO STOP THE WATER.

THIS dam that is put up purposely by this person to keep to himself the water, declares him to be no good-natured man. Because, though he is supplied by neighbouring springs with more water than he needs for his necessary uses, yet he stops the current of it from his neighbours who want it, desiring to keep all for himself.

Turn this, O my soul, into an occasional meditation, which may be useful to thee. By considering that this may not very improperly be compared to rich persons, to whom God hath given with a liberal hand great plenty of this world's wealth, by which he designs that they should not only be watered themselves, but water others also. But they, instead of distributing to the necessitous poor, inclose to themselves all that God hath bestowed upon them, to bestow it upon their excesses, in rich clothes and furniture, with which they adorn their persons



and walls ; which expenses are the dam which stops the current of their charity, and keeps it back from the poor and indigent, whose wants would be comfortably supplied by their superfluities.

O Lord, I beseech thee to humble me exceedingly under the remembrance of my former guiltiness in this kind, and make me, for the future, when thou art pleased to pour thy benefits upon me, to consider thou designest I should be thy almoner to convey, as through a conduit-pipe, thy alms to thy necessitous poor ; and let me never more dare to stop and dam up what I ought with a liberal hand to sow for the refreshing of others. Oh let me willingly starve a lust to feed a saint, remembering that he that sows sparingly shall reap sparingly. Yea, let me not only now and then drop a little for charity ; but make me one of those persons mentioned in thy word, who by being liberal, devise liberal things, and by so doing are established.

Oh make me, as it were, an open flood-gate to water my neighbours' necessities ; that so I may, as much as in me lies, be an imitator of thy Divine bounty, who dost good to all. Oh make me to do so as far as I am able, but especially cause me to remember the household of faith ; that so I may show my love to Him that begetteth, by loving him that is begotten. And, seeing my goodness extendeth not to thee, let it do so to thine. Make me to feed hungry mouths, and clothe naked backs, that at the last day I may be amongst those to whom thou wilt say, "Come, ye blessed of my Father, inherit the kingdom prepared



for you from the foundation of the world: for I was an hungred," etc.

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## MEDITATION II.

UPON THE CONSIDERATION OF THE DIFFERENT MANNER  
OF THE WORKING OF A BEE OR SPIDER.

WHILE I am minding this despicable spider, which for all its being so, hath some of its kind that have the honour to inhabit the courts of the most glorious potentates (for the inspired volume tells us they are "in king's palaces") it makes me consider that the work they are so busily employed in, while they spin, their web, (which is all spun out of their own bowels, without having any help from anything without them,) is, when it is finished, good for nothing, but is soon brushed down and flung away. Whilst the industrious bees, that are busily employed in making their useful combs, do daily fly abroad to enable themselves to do so; and flying from one flower to another, gather from each of them that which both renews their own strength and yields others sweetness.

By the spider's work I am minded of a formalist, or proud professor, who works all from himself and his own strength, and never goes out of himself to a promise, to get strength for his performances, or to work by; and therefore his thin-spun righteousness is good for nothing, and will be flung away.

The going out of the bees minds me of the real Christian, who is renewed in the spirit of his mind;



and that he may be enabled to work the great work he came into the world for, he goes out to an ordinance, and to Christ in a promise, for strength to work by, and by them obtains it ; and this makes his work give honey, and become good for something.

O Lord, I do most humbly beseech thee, let me not dare to work from myself, but go out daily to thee, for ability to work my great and indispensable work with ; that I may deny my own righteousness, and make mention of thine only : and may thereby find such sweetness from every ordinance and promise, that my soul may be like a garden which the Lord hath blessed ; and may prosper and thrive exceedingly.

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### MEDITATION III.

UPON FEEDING THE POOR AT THE GATE WITH SOME  
BROKEN MEAT LEFT AT A FEAST.

How thankful are these poor necessitous persons for the fragments of that feast, which was so plentiful to those who sat within at the table. Improve this, O my soul, considering the different estate of the church triumphant and that which is yet militant.

That is in possession of eternal bliss, happy in the fruition of God, and enjoys him in his fullest love, and is every day feasted with the marriage supper of the Lamb ; when this, being present in the body and absent from the Lord, as yet without the door of heaven, is glad of some tastes of those elixirs of



pleasures, which are earnest of the purchased possession, and previous gusts of it, and, as it were, some crumbs and parings of glory; some of the broken meat of those blessed inhabitants of the New Jerusalem's full and delicious every day's feasts.

O Lord, I most humbly beseech thee, entertain me sometimes with some tastes of the joys which those partake of, who are present with thyself. Let me see thee through the lattice, till I can see thee, as the pure in heart shall see thee, in another world, that so I may long to be dissolved and to be with Christ; and believing in thee, let me even here rejoice with joy unspeakable and full of glory.

O Lord, make me thankful to thee for what I here enjoy of thee; knowing that Christ possessed by faith is young heaven, glory in the bud. And thereby do thou raise my desires to go to those celestial mansions where glory is full-blown, and where I shall be entertained with rivers of pleasures at thy right hand for evermore.

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#### MEDITATION IV.

OF MY GARDENER'S CHOOSING FINE YOUNG THRIVING STOCKS TO GRAFT ON, AND REJECTING OLD AND WITHERED ONES.

My gardener's care now he is grafting, in choosing young and flourishing stocks, and passing by those which are old or withered, minds me of God's dealings with his creatures in grafting his grace upon



their hearts. He seldom does this upon old decrepit withered sinners, those old stocks being oft neglected by him, because they willingly forgot their Creator in the days of their youth, (when they had an inspired precept to remember him,) going on in the ways of sin, and living wholly without God in the world, so that he was but seldom in their thoughts. They, resolved to indulge themselves in all forbidden pleasures, thinking that, at last, a death-bed repentance, and crying of God "mercy," and saying, "Lord, Lord," would be enough to fit them for those eternal mansions whereinto no unholy thing shall enter. And they boldly go on to add sin to sin, upon presumption of mercy, while death is ready to close their eyes; not considering that there is not in the God-breathed oracles one example, that I remember, of sick-bed saving repentance. And though there is one of the thief upon the cross kept upon record, to keep real penitents from despairing of mercy at the close of their days, yet there is but one to prevent bold impertinent sinners from presuming of mercy.

And though the mercy of God ought not to be confined to any age, yet we may observe, he doth not frequently work saving grace in old and withering creatures, but chooses young disciples; loving and delighting to graft his grace on such, that they may go on to bring forth more fruit in their age, having given God the spring and May of their lives, by a solemn act of an early self-dedication to him, and choosing to walk in all his ways. And who, by



setting forth betimes in their journey to heaven, have a long time to glorify God in; and to be examples and encouragers to others to come in, to serve God, by assuring them that all his ways are pleasantness, and all his paths peace; and that his yoke is easy to those who take it on them, though it may gall their necks that struggle at it, and are unwilling to bear it.

O Lord, I do most humbly beseech thee, by this occasional meditation, let my heart be lifted up in the high praises of thee, my great and good God, for not suffering me to continue so long under the reigning power of sin, as to be cast off as an old and too withered a stock to graft grace upon; but that thou wert pleased to show me the beauties of holiness betimes, before the autumn of my age. Though, Lord, I do confess, with Saint Augustine, that too late, Lord! too late I knew and loved thee, and do heartily grieve that I did not, as I should, devote all the spring of my years to thee, but did give some of my green time to vanity and folly, being then too conformable to the wicked world, and too little conformable to thy blessed will.

But oh! for ever admired be thy mercy, that did pluck me as a firebrand out of the fire, and left me not to be fuel for everlasting burnings! Thou mightest then, Lord, justly have said to me, "Thou that art filthy, be filthy still," and mightest have punished my former sins with leaving me to die in my sins. But, blessed be thy name! that thou didst implant in me some of the graces of thy sweet and Holy Spirit



before my old age, by which thou hast been pleased to give me more time to serve thee, and taste the pleasures which are to be found in doing so. And hast thereby enabled me to declare to others what I have myself long experimented, that thou art good to the soul that seeks thee; that the purest, most satisfying, and lasting pleasures, are to be found in a holy and strict walking with thee, and that "in keeping thy commandments there is great reward;" and that religious persons have their joys, though the blind dwellers in the Sodom of the world want eyes to see them. O Lord, make me now, in my old age, bring forth more fruit; that so thou mayest not say of me, as justly thou didst of the fruitless fig-tree, "Cut it down; why cumbereth it the ground?"

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### MEDITATION V.

UPON LOOKING OUT OF MY WINDOW AT CHELSEA, UPON  
THE THAMES.

THIS sweet river, which I looked upon with so much pleasure and delight, while it was smooth, serene, and calm, when a sudden tempest rose unexpectedly, and made it rough and troubled, proved rather frightful than delightful to me, and made me shut my window, and cease looking on it.

This minds me what an alluring attractiveness there is in persons calm and patient, free from the boisterous disorders of turbulent passions, who en-



tertain the eyes of all beholders delightfully, while they continue so. But if that admired gentleness be by a sudden eruption of their passions turned into fury, the very form of their visage seems to be changed, and looks frightful to all beholders, and very unalluring.

O Lord, I beseech thee, make me more than ever to study and practise those Christian adorning graces of meekness and patience ; that thereby I may evince to others how great beauty there is in being calm and free from unbeseeming and violent passions, and that I may by sweetness and gentleness adorn my holy profession, and excite others to be imitators of those graces.

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## MEDITATION VI.

UPON SEEING A FINE TABLE-CLOTH TAKEN OFF A  
DUSTY TABLE.

WHILST this fine cloth was upon the table it appeared very fine and clean, but when that adorning cover was removed how foul and dusty was it found to be.

This minds me of a formal professor, who puts all his religion in formality of outward duties and gestures, which to beholders make him appear decently. But all this while, under that outside appearance of devotion, his heart is nasty and dusty ; his care being only (like a painted sepulchre) to appear beautiful without, whilst within there is all uncleanness ;



for he thinks by putting on a hypocritical outside to hide all his faults, and serve the devil securely in Christ's livery.

O Lord, I humbly beseech thee, suffer me not to satisfy myself with the outward formality of duties, which may seem well to my lookers on; but make me mind the inward and spiritual performance, and how my heart is affected in them. And let me look to heart-cleansing, knowing that thou, my great God, lookest to the heart. And that though I may by covering over a dusty heart with a fine outward formality deceive men, I cannot deceive thee the great heart-searcher, before whom all things are naked and open.

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## MEDITATION VII.

UPON CHILDREN'S PLAYING IN THE STREETS, AND  
FALLING TO FIGHT, ETC.

THESE children, by the delights they took in play, not only forgot the time allotted for their recreation, and slipped the hour prescribed for their return, to learn their lessons in, and not only thereby ventured a whipping, but also fell out amongst themselves, tearing one another's faces. This one of their offended fathers seeing, snatched up his son, and severely corrected him; which other persons in the street beholding, though they knew neither the child nor the person that ended the fray by taking away



the fighter, concluded, by the correction that he gave, that he was the careful father of the child, who had used his rod to prevent, perhaps, the loss of an eye.

This may be useful to mind me of the wise proceeding of the great Father of all the families of the earth with his children, when he sees them wasting their time about things of no concernment, which ought to be employed in learning what is of everlasting concernment, and still quarrelling and fighting not against their lusts, but one against another. He doth, to prevent the mischief they might do each other, correct them seasonably, by which he shows his fatherly care of them.

O Lord, I do most humbly beseech thee, sanctify this meditation to me, that I may remember that though there is no knowledge, either of love or hatred, by all that is before us ; and that though thy outward dispensations are often in the dark to us, yet it is a sign of sonship that thou dost correct a disobedient careless child.

And therefore let me not in an afflicted condition (if thou by thy providence shalt again bring me into it) think that thou hatest me ; but that thou art a most gracious Father, who correctest me in faithfulness to prevent what thou foreseest, and I do not, may mischief me.



## MEDITATION VIII.

UPON THE LIGHTING OF MANY CANDLES AT ONE.

THIS candle, that hath lighted so many, still gives as much light as it did before, and hath lost nothing by what it hath imparted to them.

Improve this, O my soul, by considering that some excellent Christians (who, as the inspired volume tells us of that admirable person, St. John Baptist, “was a burning and a shining light,”) are so conspicuous, that all beholders take notice of their well ordered conversation; their light so shining before men, that others seeing their good works are thereby excited to glorify God; and are also so communicative of that light, wherewith God hath vouchsafed to enlighten their understandings, that they are, in a spiritual sense, what Job said he was in another, eyes to the blind: and are still teaching young disciples what they, who are old, have been taught of God, and so train them up in the school of Christianity. Yet these by imparting their knowledge of God, know him not the less themselves, but many times the more; and by informing others of the pleasures of religion, bring them into the holy path which leads to eternal life, yet hinder not their own progress toward heaven.

O Lord, I most humbly beseech thee, let this meditation provoke me, more than ever yet I have done, to impart to my fellow Christians (especially my family, under my authority,) what I know of



thee ; that, by my declaring how good a God thou art, I may bring many others to know thee, not only with a general, but an experimental knowledge, which will make them say as I do, that thou art good, and doest good. Oh let me, by declaring what thou hast done for my soul, cause others to join with me in adoring thee for thy greatness, and loving thee for thy goodness ; that so we may magnify thy name together. And I may be instrumental to impart light to others, and be made a burning and a shining light myself.

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### MEDITATION IX.

UPON THE DRAWING OF THE WINDOW-CURTAINS TO  
PREVENT THE SUN'S PUTTING OUT THE FIRE.

As soon as I perceived that the shining of the sun into the room would put out the fire, I instantly drew the window-curtains to prevent it.

This minds me of the necessity there is that God should sometimes, when he sees the fire of celestial love, in the hearts of his people, in danger of being put out by some other flame, take that away from them. And if he doth it not by death, yet, to prevent our cooling in our affections, he doth, as it were, by some dark providence, draw a curtain between us and what we doat upon.

O Lord, I beseech thee, when thou seest the fire of thy love in my heart ready to be put out by anything, be so merciful as to draw what obscuring curtain thou pleasest, to hinder it ; that my love to



thy Divine Majesty may be like the fire upon the altar, that never went out. Oh, let it never be extinguished by any earthly object ; but let my love to thee drown and swallow up all creature-loves. Oh, blot out every name from my corrupted heart that hinders the deeper engraving of thy name there ; and remove me from what and whom thou wilt, so thou wilt thereby bring me nearer to thyself. Oh, though I have sparks for creatures, yet let my greatest blaze blaze toward heaven. Amen.

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### MEDITATION X.

UPON A PERSON WHO HAD GREAT KNOWLEDGE, AND  
VERY QUICK, BUT UNSANCTIFIED PARTS.

THIS person, who is, in this very profane age, celebrated for a great wit, and is very acceptable to all his companions upon that account, does yet make so very ill use of those acute parts God hath been pleased to bestow upon him, that he improves them only to make jests, and to laugh at all that is either serious or sacred, endeavouring, as much as in him lies, to make all devotion be turned into ridicule. He so abuses all the knowledge that God hath bestowed upon him, contradicting the design for which it was given him, of glorifying his great Creator, that he only turns it against him, to his own final destruction without repentance, using it as a torch to light himself to hell thereby.

O Lord, I most humbly beseech thee, let this medi-



tation make me choose to have a little sanctified knowledge, rather than the most raised and quick parts unsanctified. And help me to improve those parts thou hast bestowed upon me to thy honour that I may never fight against thee with thy own weapons, but may bring some glory to thee by them. Oh be pleased to give me light in my head and fire in my heart, even that fire from heaven, by which I may inflame others with true zeal for thy glory; that, using those weak parts for thee thou hast vouchsafed to me, I may, by the little knowledge I have, be lighted to the regions of bliss, whilst others, with their greater knowledge, devoid of grace, go down to utter darkness.

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### MEDITATION XI.

UPON SEEING A SILK-WORM SPIN.

THIS silk-worm hath for a long time entertained my eyes, with observing how busily it was employed in spinning its curious threads of silk. When it has completed its purse of silk, into which it will confine itself, if the looker to it doth not wind off what it has spun, rather than it will keep that weight of silk upon its back it will make a way to get from under it by eating a hole at the top of it, and so fling it off.

This minds me of those very vain persons that are puffed up with their being adorned with fine clothes, which is being proud of putting on of that which the silk-worm puts off.



This may be useful to caution me against loving and delighting in fine silks. Let me well consider, that all the finest and best mingled ones that can be put on to adorn me with, are all spun by a poor worm : and that to be proud of fine clothes is to be so of that which is the monument of our sin : for if Adam had not sinned, we should have had no need of clothing to have hid our shame. And that even pearls, which are by many purchased at so dear a rate, that they may adorn themselves with them, are but the sickness of the fish : and that crimson with which crowned heads are often clothed is dyed with the blood of a fish : and that even gold and silver, for which many persons venture their immortal parts, is digged out of the entrails of the earth. And it is in the inspired volume told us, that he that loves silver shall not be satisfied with silver. Nor is all the gold that is in all the mines in the whole world worth one immortal soul.

O Lord, I do most humbly implore, that thou wouldest, by these considerations of the inconsiderableness that is in all these glittering adornments, which poor, deluded, proud persons look on with eyes of admiration, humble me exceedingly, for having in my youth been too guilty of this sin of too much loving and delighting in fine clothes, being then too much taken up with the adorning of my "vile body," and too little so with adorning of my better part.

O Lord, make me for the time to come to watch against this sin, which did so easily beset me, and let



me never more lift up my soul to this tinsel and pageantry vanity : but make me study to be like the king's daughter, "all glorious within." And though thou, my God, hast told us that those that wear gay apparel are in king's houses, and though, in thy inspired volume, the virtuous woman is said to have all her household clothed with scarlet, and that her own clothing is silk and purple ; which seems to intimate that it is not unlawful to wear silk, scarlet, and purple ; and though the silk-worm was not made only to spin for the proud ;—yet, O Lord, I do beseech thee, let me never more yield to that pitiful temptation of being drawn to esteem either others or myself, upon the account of being set out with much bravery : but let me value more others my fellow Christians, and prize more in myself the adorning of a sweet, meek, quiet, contented spirit, which is in thy sight of great value. And if it be adorned with the graces of thy Holy Spirit, help me to consider they will make me beautiful to all eternity ; whereas all my bodily adornments are pulled off at night when I go to rest, and must be all for ever parted with at the night of death by me.

O Lord, therefore be pleased to make me often call to my remembrance the very great and sensible pleasure I have often experienced in clothing naked backs, when thou hast let me have the honour of being thy almoner, and dispensedst thy charity through my hands to thy necessitous poor ; and let that make me rather to choose to clothe naked backs than to please idle eyes ; and rather to choose to see



many of my fellow-creatures kept warm, being covered with my charity, in plain but warm apparel, than to starve my charity by putting upon myself one rich laced gown, which would, if sold and distributed unto the poor, make many decent and convenient gowns for several indigent persons.

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## MEDITATION XII.

UPON DESIRING A FRIEND TO PRESERVE SAFE FOR ME  
SOME PRECIOUS THINGS, WHICH WERE KEPT FOR ME  
TILL I NEEDED THEM, AND THEN SEASONABLY PRO-  
DUCED TO HELP ME.

How earnestly did I desire my friend to lay up safe for me these things, and how faithfully hath he preserved them, and how seasonably hath he produced them for me at my need!

This may be useful to excite me to practise gratitude to my best and highest Friend, to whom I have oft sent up the respirations (breathings) of my soul, that he would keep for me both those truths I have learned out of his sacred word, and those experiences I have had of his goodness, and supports vouchsafed to me under afflicting providences; not daring to trust to my memory only these engaging mercies I have received, lest his word and benefits should slip out of my mind; and I have petitioned him also, that he would bring afresh into my mind those truths when I most needed them.

O Lord, I adore thee for bringing again afresh to



my memory those supporting promises, to strengthen my weak faith, when I most needed them, which thou didst preserve for me till the times of my greatest exigences, and didst then comfort me by them.

And, O Lord, I do also thankfully acknowledge that when thou didst, as a gracious Father, chastise me by afflictions for my enormities—and I was even ready to faint in taking that wholesome soul-physic, of thy prescribing—that thou wert then pleased, by my considering the benefits which had formerly accrued to my better part by sanctified afflictions, to make me not only in some good measure patient under them, but didst also make me to believe they would be for my spiritual good. And thus thou madest my memory a cabinet, to preserve my own experiences, that they might be seasonably produced to keep me from doing as Issachar did,—crouch down under my burdens.

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### MEDITATION XIII.

UPON MY OFTEN WAKING IN THE NIGHT, AND PRESENTLY FALLING ASLEEP AGAIN.

How often have I awaked this night, and instantly fallen asleep again—being so drowsy, that I could not long keep myself from slumbering!

This may be useful to mind me of my spiritual condition; having oft been in an awakened frame, in which I have been put upon seeking after the great



things of eternal concernment, which have then been so realized unto me as to make deep impressions upon my heart, and to urge my soul to follow hard after God for mercy, and for power to serve him better; but, alas! how soon have I, by carnal security, been drowsy, and fallen asleep again. And though, in the Divine records of God's revealed will unto us, he hath bid us that we should not sleep as do others, but that we should be watchful, yet I have been apt to forget that precept, and to say to myself, in a spiritual sense, what was said of natural rest (which is a shutting up of the senses) concerning Lazarus, that if he slept, he should do well, (though I slept, it should be well with me.)

But, O Lord, I do most humbly beseech thee, do unto me as thou saidst thou wouldst do unto him, —come, and awaken me out of my sleep.

Oh let me no longer be so unequal in my devotions as to have my goodness like a morning dew, which soon passes away, and so be sometimes awake and sometimes asleep. But let me be kept watchful, by the serious sense of my mortality, and of the strict account I must give to thee of all that I have done in the flesh, whether it be good or evil. And when thou seest me falling again into my spiritual lethargy, do thou say unto me, as the mariners in the storm did unto Jonah, "What meanest thou, O sleeper? arise, call upon thy God."



PIOUS  
REFLECTIONS  
ON SEVERAL  
SCRIPTURES.

WRITTEN BY  
THE RIGHT HONOURABLE MARY,  
LATE COUNTESS DOWAGER OF WARWICK.



THE  
HISTORY OF THE  
REPUBLIC OF THE UNITED STATES  
OF AMERICA  
FROM 1776 TO 1876  
BY  
JAMES M. SMITH

JOHN  
REYNOLDS  
SECRETARY  
OF THE  
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REFLECTION I.

LORD! when I read in thy word of the man after thine own heart saying, “Rivers of waters run down mine eyes, because they keep not thy commandments,” and yet consider that I am so far from imitating him, that I can many times suffer sin to be upon my brother without so much as giving him reproof for it, or advising him so much as to consider whom he offends by it—nay, sometime I am ready to make a mock of sin, and to laugh at that which is a grief to thy Holy Spirit.—O Lord, I beseech thee, humble me under this consideration, and make me for the time to come to imitate holy David in my charity towards my offending brother; and with thy servant Lot to have my soul vexed in hearing



and seeing the filthy communication of the wicked. Oh let me be so charitable, as to weep over the soul of my offending brother, and let me, as much as in me lies, help him out of the snare of sin, and, by my prayers and holy example, help him towards heaven.

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## REFLECTION II.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.—*Jonah* iv. 9.

LORD, I read of this peevish prophet Jonah, who, because thou wast merciful unto the repenting Ninevites, and didst not destroy them in forty days, according to what he had proclaimed, was so discontented, that when thou expostulatedst with him, and asked him whether he did well to be angry, he was so far from confessing his fault, as that he seemed to dare to approve it even to thy very face, by these words, “I do well to be angry, even unto death.” O Lord, how doth this show me the madness of this passion of anger and discontent, which doth for the present so far distract us, that we are ready to justify a fault, instead of begging pardon for it. O Lord, I do therefore most humbly beseech thee to enable me to be slow to anger, remembering that thou hast told me that he that is slow to anger is better than the mighty, and he that governs his spirit than he that takes a city; and he



that hath no rule over his spirit is as a city that hath no wall. Oh bring all my passions into subjection to my reason, and my reason to my religion. Let me not fret myself in any wise to do evil, nor to be angry, and sin in my anger ; but give me a meek, quiet, contented spirit, which is in thy sight of great value. Let me learn of thee to be meek and lowly, that I may find rest unto my soul.

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### REFLECTION III.

And Peter answered and said to Jesus, Master, it is good for us to be here.—*Mark ix. 5.*

LORD, when I peruse these words of Peter, that it is good to be here, this makes me reflect upon myself, in relation to this present world. I am oftentimes, when I am delighted with anything here below, which doth please my sensual appetite, ready to say, “It is good to be here.” But, O Lord, I beseech thee, do thou then say to me, “Up and be going, for here is not your rest. Look beyond things temporal to those which are eternal : these worldly pleasures die in the birth, and therefore are not worthy even to come into the bill of mortality.” Make me to consider these things cannot satisfy me for a moment, much less for eternity. Truly though the world seems to kiss me, it is but to stab me ; though it makes me sport, it is but to put out my eyes. It promises much, but performs nothing ;



and therefore let me not say, "It is good to be here;" but let me seek after that "city which hath foundations, whose builder and maker is God,"—after that better country, which is an heavenly.

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#### REFLECTION IV.

The woman then left her water-pot.—*John* iv. 28.

LORD, I read that after thou wert pleased to instruct the Samaritan woman that thou wert the Christ, the Saviour of the world, she presently left her water-pot, and went into the city to inform others that they also might come and be blessed with a sight of him who is the "desire of all nations,"—O Lord, this doth indeed convince me that the soul that once findeth thee is presently content to part with all. For this woman, before thy revealing thyself to her, was busied about her water-pot and her worldly employments; but after she had found the Messiah, she could (as it were, for joy,) forget her water-pot, and willingly part with it, to inform her neighbours what she had found, that they also might have a part with her. O Lord, that thou wouldest enable me also to leave all to follow thee; that I may be, like Simon Peter, who, when thou calledst him from his fishing, left his nets straightway and followed thee,—so may I leave all my worldly wealth and follow thee, and count all things dung and dross to gain thee. Let me, with the man



spoken of in the Gospel, sell all, to obtain the pearl of greatest price; that, having found Jesus, I may willingly part with all for thee; and having thee, may say I have enough. Lord, I am willing, if thou callest me to it, to leave my water-pot, and my nets, and all for thee.

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### REFLECTION V.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.—*Acts xxiv. 25.*

LORD, when I peruse this verse, and see that thy chosen vessel, though a prisoner—as he reasoned of righteousness, temperance, and judgment to come, could make Felix tremble, and yet he could put him off to another season—this makes me to reflect upon myself, in regard of the good motions that the Holy Spirit many times comes to me with, as it were, in the cool of the day, when the heat of temptation is over, saying, “Dost thou well to be angry? Dost thou well to love this world? Dost thou not remember God hath bid thee not to love this world, nor to consume thy days in vanity, nor to be vain in thy imaginations? But God has bid thee work out thy salvation with fear and trembling, and give all diligence to make thy calling and election sure. Remember thou hast a great work to do, and thou hast but a little moment to do it in; thy body is but



dust, and must soon return to dust ; but thy soul is made for eternity ; it must last for ever ; it is more worth than a whole world ; therefore seek rest for that, therefore look beyond things temporal to those that are eternal. Lay up for thyself treasure in heaven, and let thy heart be there also.”

O Lord, how often hath thy blessed Spirit thus, as it were, whispered into my soul ; and though, upon such serious considerations, I have, with Felix, trembled for the present, yet I have with him also said, “ Go thy way for this time, when I have a convenient season I will hear thee.” But, O Lord, I beseech thee, pardon this procrastination and putting off good resolutions in the time past, and now enable me to make haste, and not delay to keep thy commandments. Let me follow the example of the prodigal, who said he would arise and go to his father, and he straightway arose and went, according to his resolution and promise. Make me, Lord, to remember that it is to-day if I will hear thy voice, that I must not harden my heart, and that “now is the accepted time, now is the day of salvation.” Let me therefore now work the work of God whilst it is day, for the night cometh wherein no man can work. Lord, make me to consider that if it be hard to repent to-day, it will be much harder to-morrow ; and that I have no assurance that I shall live till to-morrow. Make me, therefore, to remember thee, my Creator, in the days of my youth, before the evil days come, wherein I shall say I have no pleasure in them. Like the wise virgins, let me prepare



to meet the Bridegroom of my soul, with my lamp ready, and well furnished with oil; that when thy blessed Spirit next knocks at the door of my heart, by any good motion, I may presently entertain it with caresses and satisfaction, and not say with Felix, “Go thy way for this time; when I have a convenient season, I will call for thee.”

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### REFLECTION VI.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die.—2 *Sam.* xii. 5.

LORD, when I read of Nathan's coming to David, and by a parable showing him his own fault, and hear him presently say, “As the Lord liveth, the man that hath done this thing shall surely die,”—this discovers to me mine own iniquity, who am many times ready with David to condemn mine own actions in another person, and to be a severe censurer of the faults of others, but to pass a very slight one upon my own. I can easily discern the mote in my brother's eye, but cannot perceive the beam that is in my own eye. O Lord, I beseech thee, when I would censure, make me to begin at home, and to judge myself; remembering that I have most reason so to do: for I can see in my brother but a life full of sin, but I can see in myself a heart full of sin; let me therefore, in lowliness of mind, esteem others better than myself; and not judge



another, but judge myself, that I may not be judged of the Lord.

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### REFLECTION VII.

But as for me and my house, we will serve the Lord.—*Jos. xxiv. 15.*

LORD, when I read of thy servant Joshua, before his death, reckoning up all the great engagements that the children of Israel had to serve thee, to provoke them to renew their covenant with thee, and to keep close to thy service, and hear him taking this most happy resolution,—that whatever they did, he and his house would serve the Lord,—how desirous, O Lord, am I to follow this holy man's example, and to resolve that whatever the rest of the world doth, I and my family will serve the Lord. Let me not think it enough to serve thee my own self; but make me to do as thou saidst thou knewest thy servant Abraham would, to command my children and my household after me, that they may keep thy commandments, to do judgment and justice. And as holy David did, let me say, "Mine eyes shall be upon the faithful of the land, that they may dwell with me:—he that walketh in a perfect way, he shall serve me: he that telleth lies shall not tarry in my sight;" that it may be said of me as it was of Cornelius, that I fear God and all my house.



## REFLECTION VIII.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.—*Luke xvi. 25.*

LORD, when I read this sad answer of Abraham to the rich man's request, "Son, remember that thou in thy lifetime receivedst thy good things," how sad a remembrance do I believe this must needs be to him to consider his former prosperity; and to think that he was clothed in purple and fine linen, and fared sumptuously every day, and now wanted a drop of water to cool his tongue. The remembrance of his former prosperity was now but an aggravation of his misery.

For what good did it do him to consider that in his lifetime he had, it may be, a great retinue and many to wait upon him: when in hell his attendants were only devils and damned spirits?

O Lord, I beseech thee, therefore, let it never be said to me as it was to this miserable great one, "Thou hast in thy lifetime had thy good things; thou hast had thy consolation."

O Lord, I beseech thee, give me not my portion in this life, nor let me have a short heaven here upon earth, and an eternal hell hereafter.

Let me not be satisfied with the blessings of thy



footstool, without those of thy throne ; nor with the fatness of the earth, without the dew of heaven.

Let me not say to gold, "Thou art my hope ;" or to the fine gold, "Thou art my confidence."

Let me not count these lower things my good things, because these may stand with reprobation, and a Dives may have them, and go to hell. But let me account those things my good things which cannot stand with reprobation.

Oh visit me with the favour of thy chosen : oh let me not so much covet to be clothed with purple and fine linen as to be like the king's daughter, "all glorious within," and be clothed with the righteousness of Christ ; and help me to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfil the lusts thereof.

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### REFLECTION IX.

What shall it profit a man, if he shall gain the whole world, and lose his own soul.—*Mark viii. 36.*

LORD, when I read these words, and see, as it were, my blessed Saviour putting the whole world into one scale of a balance and the soul of a poor creature into the other, and the soul out-weighing all the world, —how really doth this convince me that whosoever shall exchange his immortal soul to gain the whole world, would make a sad bargain.

O Lord, I beseech thee, therefore, let me not sell



the devil mine, for a little scrap of it, but remember the preciousness of it by the price it cost; “For we were not redeemed with corruptible things, as silver and gold,—but with the precious blood of Christ.” Therefore if the devil should come to me as he did once to my Saviour, and show me all the kingdoms of the world, and all the glories of them, and say, “All these will I give thee for thy soul;” may I say to him, “Get thee behind me, Satan; I will never make such a fool’s bargain.”

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### REFLECTION X.

But David encouraged himself in the Lord his God.—1 *Sam.* xxx. 6.

LORD, I read this chapter, and consider the sad condition of David, who, when he returned, found Ziglag burned, and his two wives carried captives by the Amalekites; and the people that were with him talking of stoning him though he was in so sad an outside condition, that he was sorely distressed, yet that text saith that David (even then) encouraged himself in the Lord his God—O Lord, how doth this make me cry out, and say, “Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord:” yea, blessed are they who, in their greatest trials and distresses, can encourage themselves in God, that can trust in God at all times. Lord, those that know thy name



put their trust in thee, and thou wilt keep them in perfect peace whose mind is stayed on thee, because they trust in thee.

O Lord, I beseech thee, let this make me follow holy David's example, in all my distresses let me encourage myself in thee, knowing it is better to put confidence in God than to put confidence in princes.

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### REFLECTION XI.

Abraham bound Isaac his son, and laid him on the altar, upon the wood.—*Gen. xxii. 9.*

Lay not thine hand upon the lad, neither do thou anything unto him.—*Gen. xxii. 12.*

LORD, I read with what ready obedience faithful Abraham complied with that command, which not only ran cross to his natural affection, but seemingly would disappoint the promise he so long waited for, and at length received, with so much joy and satisfaction, that he named his son Isaac (laughter), as a witness and memorial of it. And also, how, when he had stretched out his hand, and took the knife to slay his son, thou calledst from heaven to him, "Lay not thine hand upon the lad."—This greatly shames me to think how slow and backward I was to yield to thy gracious commands and calls, to devote myself entirely to thee, in a course of strict religion, and to present my body as a living sacrifice, holy, acceptable to thee, for fear of



slaying my Isaac, losing all my joy and delight, as if I might never have been merry after my so doing.

But, O Lord, I must acknowledge I was afraid where no fear was : for I find by blessed experience that religion which lays sacrifices on thy altar, neither kills nor burns up our delights, but only confines and tames them : for, as I read in the parable of the prodigal, though he had had much mad jollity before, he never knew what true joy was till he came to himself, and returned to his father ; for it was then, and not till then, that he and his began to be truly merry.

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## REFLECTION XII.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.—*Matt.* vii. 21.

O LORD, when I read that it is not calling upon thee, “ Lord, Lord,” but the obeying thee as such by doing of thy will, that will give entrance into thy kingdom : O Lord, how desirous am I to live my prayers. And as I every day pray, as thou hast taught me, that thy will may be done ; so, Lord, enable me to do thy will, even when it is most cross to my own.



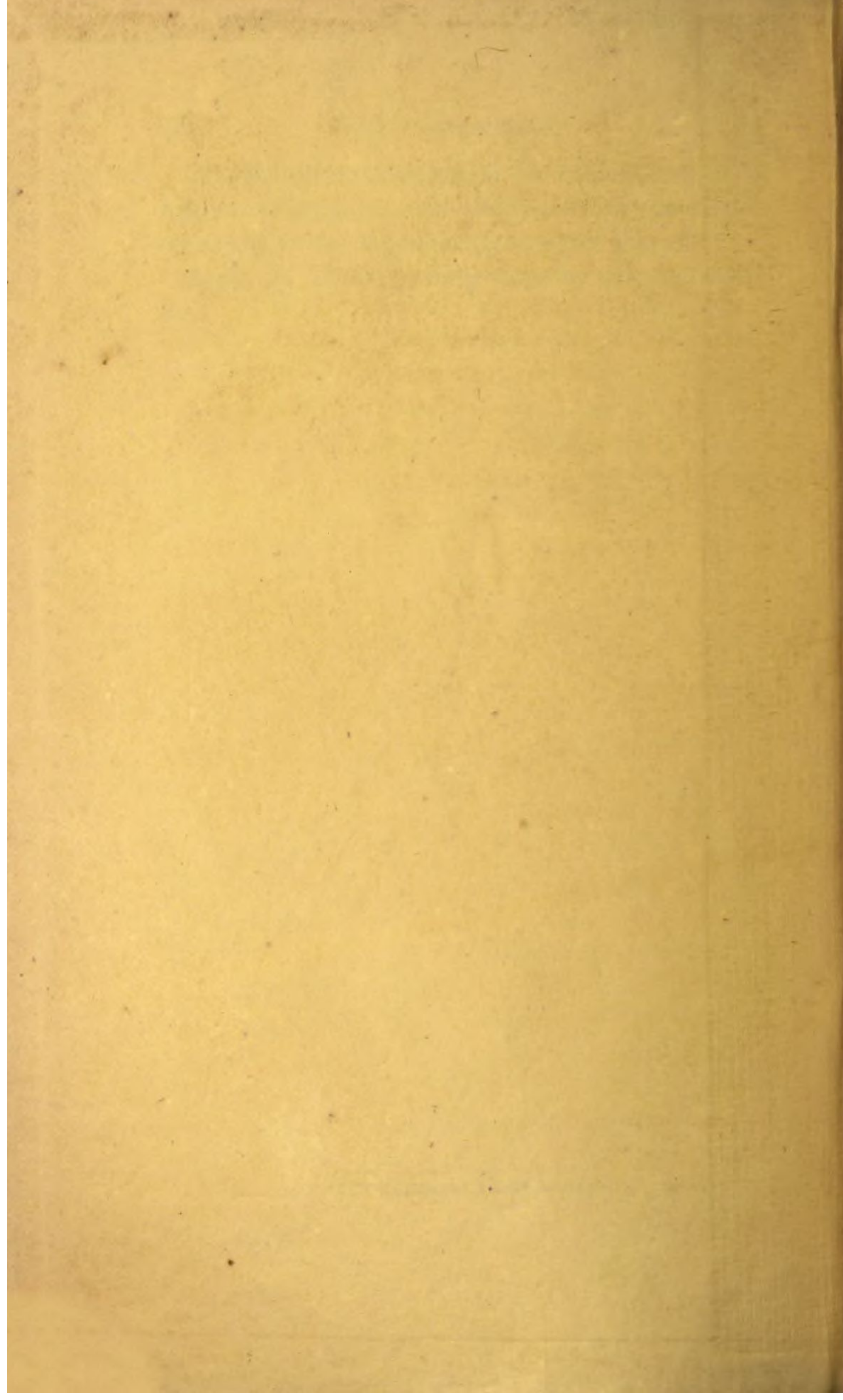
Let thy will commanding be my will obeying. Oh help me to resign my will wholly to thine ; make me cheerfully to do, and patiently to suffer thy will.

Lord, let thy holy will be done by me, and upon me.



















Warwick, Lady

Memoir, also her diary from a. d. 1666 to 1672 To which are added,  
extracts from the other writings

London [1847]

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